

Family Reading.

AN ANGEL OF THE PRESENCE.

BY L. W. WALLAZZ.

God called her—she went forth to Him; The halo of my heart went out With the bright setting sun. And then Tenebrous was my soul for days. I sought the reason, but the glass Was darker far than e'er before. 'Twas true He gave, and had the right And power to take her back to heav'n. The wisdom of the act was veiled Until the Comforter came in And whispered, "She was the idol Of thy soul! Thy paternal love Was prodigal; and yet only A single grain upon the strand Was it compared to her Creator's." A month of midnight in my heart Passed by before I saw the light Of reconciliation. They said, "Time would heal all wounds." The mundane balm worked very slow, Or had it no effect until Faith took sway and brought submission. This was followed by the message From the exalted mercy seat. And now the glass was used again, And plainly enough I could discern In letters empyrean bright "Thy little child is one of those Whose angels see the glorious face Of the Eternal One—Jahve!" Then I had real consolation, And looked back in fond memory: Seven times had good Kriss Kindel Called to cherish the Christ-child here; Again was she a-weary waiting For His coming. It was her turn To visit Him, and gather joys Ineffable in place of toys. With Him to live in love—Jehovah's, Like a sea to my little drop— Albeit 'twas all I had to give. My longing now's to be with her. Worldly emprise no more attracts, And duty only holds me here. Death's stinging dart is dulled; the grave Is robbed of half its victory.

—Churchman.

MRS. DALTON'S NEW SONG.

BY MARY J. PORTER.

Mrs. Dalton's home was one of luxury. "The House Beautiful" might fittingly have been inscribed over its entrance; for beauty hung over it like a curtain and clothed it with attractiveness and grace. Mrs. Dalton, whose taste was an acknowledged standard among her acquaintances, had herself selected the various appointments that made her an object of envy among less favored women, and in which she took a pardonable pride and delight. But something more than costly articles of furniture, art, and *vertu*, is required to give happiness to the human heart; and where that is wanting, all these must sometimes lose their charm.

On a certain morning, when the sunshine was flooding the spacious rooms with light and warmth, the canaries among the house-plants sending out long strains of sweetness, the latest periodicals lifting inviting faces from the tables, their possessor moved among them with a disconsolate air and a generally downcast appearance. Her younger children had kissed her "good morning," and had then run off merrily to school. Mr. Dalton and his eldest son had left for the whirling Babel, "down-town." There was no one to speak a cheerful word; and the petted daughter of ease and wealth, amid all her grandeur, felt exceedingly lonely and sad. What would her comforts avail her, what would life itself be worth to her if Frank, her first-born, her hope,—yes, her favorite—were to continue in the way he had begun to take? If all her mother's care and love and prayers in his behalf were to be wasted, if he were to follow in the footstep of so many other young men who had fallen beneath the power of temptation, surely she had cause for sorrow and anguish of heart. In a desperate effort to escape from her own reflections, she ascended to the little fourth-story back room, where Miss Burleigh, the sempstress, sat stitching most industriously.

The two ladies,—for Miss Burleigh was a lady—had not always been in the same relative position. Time had been, when they had mutual school-girl confidences, when they had visited each other on terms of equality and friendship. But partial Fortune from her horn had dispensed fewer and fewer favors to the one, while steadily increasing the number bestowed upon the other. And when Miss Burleigh's father died broken-hearted at the loss of his wealth, and her old school-mate married a merchant-prince, it seemed only natural, according to the very unnatural laws of worldly friendship, that they should become in a measure separated. Yet Mrs. Dalton, repeating the proverb that it is not well to forsake old friends for new, had recently engaged Miss Burleigh as sempstress, and established her in the little back room aforesaid.

"Good morning, Mrs. Dalton, I am very glad that you have come to tell me whether I am doing this work to suit you. What a beautiful, bright day it is!"

"Oh yes, I dare say it is pleasant enough; but somehow nothing looks pleasant to me this morning. I don't know what is the matter." Miss Burleigh glanced at the pale, anxious face, and read the mother's secret pain. She had been long enough in the house to discover the skeleton, whose ghastly visage could not be hid from the eyes of the family.

"I think I can guess what is the matter, Mrs. Dalton, for you know that we have had trouble of the same sort."

"Yes, I know you have; and other troubles beside. Yet you always look cheerful. How do you manage it?"

"Well, I try to cast my burden on the Lord, and He bears it for me. One

thing has helped me lately very much.

About a year ago I read the life of

Frances Ridley Havergal, written by

her sister. Have you seen it?"

"No, but I admire Miss Havergal's poems. I suppose that her life must be interesting."

"It is indeed. But I was going to tell you about a suggestion I derived from it,—that is, to keep a 'book of mercies.' In imitation of the English poetess, I have provided myself with a blank book, in which every night I note down something that during the day has given me especial cause for thankfulness. By following this plan I believe that I am learning to consider my sorrows less, and my blessings more. When we have trials—as, of course, we all must have—we are so apt to be weighed down by them, that I think it is quite important to make a determined effort to carry a thankful heart."

"Carrie," (it was years since Mrs. Dalton had thus addressed her friend), "you make me quite ashamed of myself; you do, indeed. I am going to begin to try your plan this very day, for I know that I ought to do something to rouse myself from this gloomy state."

The blank book was bought and used, and the house became a brighter one in consequence. For who does not know that a mother's spirit is the one which gives the pervading tone to the family life? When that is attuned to thankfulness, it subdues others into harmony. In this case Frank, the erring one, was not least influenced by the change. What rebukes and exhortations had failed to do, a cheerful smile effected; and he openly declared that it was quite a pleasure to be at home, now that mother was "herself again." A few months after the purchase of the book, Miss Burleigh,—who had been promoted to the position of governess and confidante—was delighted to hear her friend exclaim: "I can truly quote the words of David, 'He hath put a new song into my mouth, even praise unto our God.'"

—Christian Intelligencer.

A SURE TEST.

Tell me what the Bible is to a man and I will generally tell you what he is. This is the pulse to try, this is the barometer to look at, if we would know the state of the heart. I have no notion of the Spirit dwelling in a man, and not giving clear evidence of His presence. And I believe it to be a signal evidence of the Spirit's presence, when the Word is really precious to a man's soul. When there is no appetite for the truths of Scripture the soul cannot be in a state of health. There is some serious disease. Reader, what is the Bible to you? Is it your guide, your counselor, your friend? Is it your rule of faith and practice? Is it your measure of truth and error, of right and wrong? It ought to be so. It was given for this purpose. If it is not, do you really love your Bible?

BISHOP RYLE.

HOW THE GREAT AMUSE THEMSELVES.

It is curious to notice how men who have been noted for their polish and culture as writers and conversationalists have in their leisure moments found a strange pleasure in associating with their inferiors. Prior, one of the most elegant of our minor poets, the companion of princes and diplomats, constantly passed whole evenings in chatting with a common soldier and his slattern wife in a low public house in Long Acre. Thomas Warton, the historian of English poetry and a singularly refined scholar, was often to be found in sordid taverns, king and being joked. Porson and Elmsley had similar propensities. So also had Turner, the painter. Machiavelli and Burke delighted to forget politics by sharing the labors of their farm servants; and even the stately Bolingbroke, as we learn from one of Pope's most delightful letters, was not above shouldering a prong. Byron's principal amusement during his residence in Venice was shooting with a pistol at a coin in a cleft stick, and that pursuit he prac-

tised more methodically than any other thing in his unmethodical life. The Conqueror was devoted to the hunting field, "loving the tall deer as if he were their father," says the old chronicler. Henry V. was the slave of tennis, and Edward IV., of falconry. Tiberius and Louis IX.—the Tiberius of modern Europe—delighted to shut themselves up with astrologers and quack prophets. But it is time to turn to more eccentric frivolities. Philip the Good, of Burgundy, spent enormous sums of money in contriving houses full of *diableries*, such as hidden trap doors, spring snares, false roofs, undermined floors, and the like. He would then invite guests to a banquet, which would suddenly disappear; he would then introduce them to magnificent salons, which would very suddenly dissolve in ruin, the miserable guest finding himself at one time falling through space, at another time soused in water or banged with sacks which came tumbling, charged with flour, on his bewildered head. Into the still more extraordinary recreations of Alexander VI. and Cesar Borgia in Italy and of Louis XIII. in France we cannot enter for reasons obvious to readers of the diaries and memoirs illustrating those periods.

—Temple Bar.

THE FOLLY OF THE DAY.

There is a dreadful ambition abroad for being "gentle." We keep up appearances too often at the expense of honesty; and though we may not be rich, yet we must seem to be "respectable," though only in the meanest sense—in mere vulgar show. We have not the courage to go patiently onward in the condition of life in which it has pleased God to call us; but must need live in some fashionable state, to which we ridiculously please to call ourselves, and all to gratify the vanity of that unsubstantial, genteel world, of which we form a part. There is a constant struggle and pressure for front seats in the social amphitheatre; in the midst of which all noble, self-denying resolve is trodden down, and many fine natures are inevitably crushed to death. What waste, what misery, what bankruptcy come from all this ambition to dazzle others with the glare of apparent worldly success, we need not describe. The mischievous results show themselves, in a thousand ways—in the rank frauds committed by men who dare to be dishonest, but do not dare to seem poor; and in the desperate dashes at fortune, in which the pity is not so much for those who fail as for the hundreds of innocent families who are so often involved in the ruin.

—Home Journal.

GOD USES INSTRUMENTS.

REV. DR. DEEMS.

Our Heavenly Father never does directly what He can do through others. He has begotten children in many respects like Himself; like Him in capability of knowing, feeling and acting; like Him in the perfect freedom of their wills. He endows them. He gives them field. He gives them time. They must do all the rest. He will never do for any man, in any respect, what that man can do for himself. He will never do for the race what the race can do for itself. He gives wood, and iron, and coal. But He never builds a vessel, hammers out a boiler, adjusts machinery, or raises steam. He never constructs a locomotive, nor grades and lays a railway. He might have furnished Noah with a complete ocean steamer; but He did not. He let the patriarch hammer away at the ark through a century, but He did furnish him with the length, the breadth, and the height, because there was no skill in him to discover these, and they could not be known by the light of nature.

The Eternal Father could, in the very beginning, have stocked the world with all the implements of agriculture and trade, with all the facilities for the most rapid and comfortable traveling, and the instruments for scientific research, and have started His human family in house-keeping with every thing complete at once. But He did not. He put man down among the great acts of God, the great facts of the universe, the great laws of his government, with all the necessary physical, intellectual, and moral powers, and with due scope for their exercise, and man was to produce the result. God made the garden because man could not; and then set man to dress the garden because God would not. That has been His way ever; and will be His way forever. It is mere fanaticism to do or desire anything different from this or contrary thereto.

It is reasonable to suppose that the Eternal Father desires to have this earth brought to perfect cultivation, so that every spot shall be caused to bloom like the garden of the Lord, or to be made like a part of His holy temple, so that human life shall be enjoyed in its perfection, and the physical universe be the

minister of the divine soul of man. In a moment, in a twinkling of the eye, He could make it such. But He does not. It may be centuries. It may be cycles. He leaves man to advance steadily, learning from falls, and failures, and mistakes, each generation improving on its predecessor, until the earth shall be subdued to man, and man shall be subdued to the obedience of Christ. There was no Golden Age behind us, except in the minds of the poets. There is a Golden Age before us, and to that we must continually stretch forward.

This same rule obtains in religious and spiritual man. We are taught the lesson that man's agency precedes God's working, that in the spiritual regeneration of men there is first the agency of their fellow-men, doing all they can do, and then the power of the mighty God doing what man cannot do.

Hence we have the operation of the law of human influence, of husbands and wives, parents and children, teachers and scholars.

The heavenly Father will not do for our children, dear brethren, what our earthly parents can do. He will not exert His omnipotence one particle toward building up our Church in what we can do ourselves. He will not clean, and warm, and ventilate the building, and sing the hymns, and preach the sermons, and pay the pastoral visits, and instruct the Sunday-school. Because we can do these things, we must.

LET CHRIST MAKE UP YOUR ACCOUNT.

When Alcibiades went to visit Pericles, but was refused admission, with this excuse, that he was then busy studying how to give up his accounts to the State; "Tell him" saith he, "that it were wiser for him to study how he might give no account;" so truly, since we can give no account, it will be our wisdom to study how we may give no account, nor be ourselves answerable for what we have done. This can no otherwise be, than by getting an interest in Jesus Christ that He may answer and make up our accounts for us in that day; and at every item reckoned up against us, may say that is discharged, blotted and crossed out, by His most precious blood. This is the only way for us who are such desperate debtors to appear with confidence before our Great Creditor.—Ezekiel Hopkins.

WAITING.

C. H. CRANDALL.

As little children in a darkened hall At Christmas tide await the opening door, Eager to tread the fairy-haunted floor Around the tree with goodly gifts for all; And in the dark unto each other call— Trying to guess their happiness before Or knowing elders eagerly implore To tell what fortune bright to them will fall; So wait we in Time's dim and narrow room, And with strange fancies or another's thought, Try to divine, before the curtain rise, The wondrous scene. Yet soon shall fly the gloom, And we shall see what patient ages sought— The Giver's long-planned gift of Paradise.

A GOOD READER.

There is one accomplishment in particular, which I would earnestly recommend to you. Cultivate assiduously the ability to read well. I stop to particularize this, because it is so very much neglected, and because it is so elegant, charming, and lady-like an accomplishment. Where one person is really interested by music, twenty are pleased by good reading. When one person is capable of becoming a good musician, twenty may become good readers. Where there is one occasion suitable for the exercise of musical talent, there are twenty for that of good reading.

The culture of the voice necessary for reading well, gives a delightful charm to the same voice in conversation. Good reading is the natural exponent and vehicle of all good things. It is the most effective of all commentaries upon the works of genius. It seems to bring dead authors to life again, and makes us sit down familiarly with the great and good of all ages. Did you ever notice what life and power the holy Scripture has when well read? Have you ever heard the wonderful effects produced by Elizabeth Fry on the prisoners of Newgate by simply reading to them the parable of the Prodigal Son? Princes and peers of the realm, it is said, counted it a privilege to stand in the dismal corridor among felons and murderers, merely to share with them the privilege of witnessing the marvelous pathos which genius, taste, and culture could infuse into that simple story. What a fascination there is in really good reading! What a power it gives to one! In the hospital, in the chamber of the invalid, in the nursery, in the domestic and in the social circle, among chosen friends and companions, how it enables

you to minister to the amusement, the comfort, the pleasure of dear ones, as no other art or accomplishment can. No instrument of man's devising can reach the heart as does that most wonderful instrument, the human voice. It is God's special gift and endowment to His chosen creatures. Fold it not away in a napkin. If you would double the value of all your other acquisitions, if you would add immeasurably to your own enjoyment and to your power of promoting the enjoyment of others, cultivate with incessant care this divine gift. No music below the skies is equal to that of pure silvery speech from the lips of man or woman of high culture.—Jno. S. Hart.

HUMBLE BEES.

They are erroneously called "bumble bees," probably on account of the buzzing noise they make when flying, and differ from the domestic well-known honey-bee as much as the wild cat and home cat or wild and domestic fowls. While the honey-bee lives in the most systematic industrious manner, a useful member of society, by which a great many persons make a living, the humble bee, as its name denotes, lives simply, making its nest in the side of a bank of earth. There are fifty species common in America, besides numerous Old World species. The mother bee hibernates through the winter or spends it in a stupor. In the spring she selects a wet mossy place, or under a stump, and collecting pollen, which bees use to make their wax with, lays her eggs in it, adding to the store constantly and spinning a cocoon of silk, which she fortifies with wax; the young bees coming forth assist in building the nest in their turn. As far as is known of these bees they live together in harmony, in a happy, careless sort of style. Their community is never very large; they live an inoffensive life, and in reality are not so violent in attack or fierce in resistance as honey-bees, hornets or yellow wasps.—Anon.

Selections.

Faith is the basis of the new life, as it accepts and appropriates all that God offers, but love is the basis of the Christian character.

"Under whose preaching was you converted?" "Under nobody's preaching," was the pleasant, smiling reply, "It was under Aunt Mary's practicings."

If work-baskets were gifted with the power of speech, they could tell stories more true and tender than any we read. For women often see the tragedy or comedy of life into their work.—Louisa Alcott.

"Let your speech be always with grace, seasoned with salt," adds the Apostle. "Salt," Do not mistake vinegar for oil, or pepper for salt. "Seasoned with salt." Let it be tasteful and savory.

To achieve the greatest results, the man must die to himself, must cease to exist in his own thoughts. Not until he has done this, does he begin to do aught that is great, or to be really great.

The bird that sings on highest wing Builds on the ground her lowly nest, And she that doth most sweetly sing, Sings in the shade when all things rest! In lark and nightingale we see What honor hath humility.

The bad heart makes most other things seem ugly. Feel snappish, sour, fretful and disengaging yourself, and you will be very likely to blame almost everybody else for being selfish, cross and wrong generally. One ill-tuned string in a piano may spoil the melody, though all the rest be right.

Useful Hints and Recipes.

A TRUE TEST FOR EGGS is to drop them in water, and if the large end comes up they are not fresh.

TO TEST NUTMEGS, prick them with a pin, and if they are good the oil will instantly spread around the puncture.

HOUSE PLANTS.—Four ounces of sulphate of ammonia, two ounces of nitrate of potash, one ounce of white sugar, one pint of hot rain-water; cork tight, with kid tied over the cork. Use one tablespoonful to one gallon of water once a week at first, then twice a week at regular intervals. Do not wet the foliage, only the earth. A few drops every ten days will hasten blooming when in bud. Do not use on cuttings or young plants.

HOW TO DO UP LACE CURTAINS.—Having washed and dried them in the usual manner, starch and redry them. Any number may be prepared in this way, thus saving the trouble of making starch every time that you wish to put them upon the frame. Taking the number that you are to use at once, dip them into cold bluing water and pass them through the wringer. This will not remove the starch; it will only put them into a condition so that when stretched and dry the meshes of the lace will be clear and free from starch, which will not be the case if taken directly out of hot starch.

IMITATION OF GLASS.—Ground glass may be successfully imitated in the following manner: Cut from tissue paper, or white muslin, fancy figures, and then, with transparent gum or paste, fasten the paper or muslin on the glass. Glass doors or windows covered in this way need no other screen to keep out questioning eyes or unpleasant sights. The same end may be obtained by applying to the windows with a brush, a hot, saturated solution of ammoniac, or of Glauber's salt, or Epsom salts. The crystallizations, in the first instance, will be in straight lines, diverging from a point. The Epsom salts will form four-sided prisms, and the Glauber's salt six-sided prisms. A perfect and beautiful screen may thus be obtained.

Miscellaneous.

THE LIGHTS O' LONDON.

BY GEORGE R. SIMS.

The way was long and weary,
But gallantly they strode,
A country lad and lassie,
Along the heavy road.
The night was dark and stormy,
But blithe of heart were they,
For, shining in the distance,
The Lights of London lay!

O gleaming lamps of London, that gem the
city's crown!

What fortunes lie within you, O Lights of
London Town!

With faces worn and weary,
That told of sorrow's load,
One day a man and woman
Crept down a country road.

They sought their native village,
Heart-broken from the fray;
Yet shining still behind them
The Lights of London lay.

O cruel lamps of London, if tears your light
could drown,
Your victims' eyes would weep them, O Lights
of London Town!

DEPARTMENT OF HOME MISSIONS.

BY THE SUPERINTENDENT.

Brief Items of Intelligence.

The Rev. E. D. Miller, formerly efficient missionary at Ringtown, in this State, has carried his missionary spirit into his new charge at Upper Sandusky, Ohio, and is active in getting up missionary societies among his people. The Emanuel's Missionary Society which he has established in his charge is in a prosperous condition, and increasing in interest and efficiency. The membership are intelligent and their literary productions at their stated meetings creditable. During the first six months of its life, it collected \$22 in cash, and gave back much more than that amount of missionary intelligence to the church and community. Some time ago they made a gift to the Japanese student at Lancaster, and the ladies are active in spreading missionary intelligence by extending the circulation of our missionary papers. It is quite a comfort to a minister when he can say that he has a live church, a live Sunday-school, and a live missionary society, all in the country, six miles from town.

At the late meeting of the Board, a resolution was passed thanking the Rev. J. G. Fritchey—now approaching his four-score years—for his useful services and self-sacrificing labors in building up the German Zwingli Church at Harrisburg. He is engaged at present in setting things in order in Snoot's Church in the neighborhood, which for some time past has been in a declining condition, in which we hope he will be successful.

The Rev. Joshua Wohlbach, licentiate, was commissioned at the late meeting of the Board, to labor as missionary at Houtzdale, in the southern part of Clearfield county, in this State, a growing town along one of the branches of the Pennsylvania Railroad, with a population of 3,000 souls, and including within its environs some 5,000 or 6,000 more, mostly engaged in the coal and lumber trade. The Rev. John Wohlbach, living about 38 miles distant, visited this place last summer at the request of a member of the Reformed Church, preached and organized a congregation of 25 members. A small church was purchased from the Methodists for \$400, and the deed made in the name of "St. John's Reformed Church." The present membership is composed mostly of foreign Germans, but the services are conducted in both languages. The prospects are said to be encouraging. This is an entirely new mission.

We are sorry that we are under the necessity of reporting that the Rev. J. G. Shoemaker has felt constrained to withdraw from his post at Emporia on account of chronic ill health and inadequate support. We understand that he has accepted of a call to the West Alexandria charge in Ohio, where he hopes that the climate will be more conducive to his health, and that he will have strength to be useful in building up the churches. Mr. Shoemaker has done a good work in Kansas; he has laid a good foundation, on which it is hoped that his successor will be able to build and enlarge; and he carries with him the best wishes of the Board to his new field of labor.

The annual meeting of the Missionary Society of the Reformed Church at Frederick City, Maryland, on the evening of Epiphany was full of interest and well attended, notwithstanding the unpleasant weather. Missionary meetings are generally well attended, but sometimes and in some places they are not; it is therefore, refreshing and truly encouraging to the friends of missions, including the Superintendent, when the people turn out well and show their interest in the missionary cause at such meetings. We cheerfully travel sixty or seventy miles to be present on such occasions, for we find that in doing so we get more than we are able to give. The society is well organized and in good working order. The officers of this society are: Francis Brengle, Esq., President; Saml. Dutrow, Vice-President; W. C. Birey, Secretary; Steiner Schley, Treasurer; Edwd. Sinn, Assistant Treasurer; and the workers on the visiting committees, many of the ladies. The congregation is now putting up an expensive lecture room; but this is not allowed to interfere with its benevolent contributions, which go over and beyond what the Classis annually apportions to it. So it should be everywhere.

At the house of Mr. Haweis, in London, a fortnight ago, was given what was called a "Chaucer ball and supper" for children. All the costumes were taken from fourteenth century manuscripts. The host was a twelve-year old child, represented as a person with bald head, grey hair, and red nose. The supper was served in true medieval style, and the "hostel" was hung with ancient tapestries and Persian embroideries.

Science and Art.

The Bronze Statue of Endymion to be placed as a monument to Rinehart, the sculptor, in Greenmount Cemetery, has been received in Baltimore.

PICTURE OF LORD BALTIMORE.—Mr. John W. Garrett has presented a portrait of George Calvert, first Lord Baltimore, to the State of Maryland, and the picture has been received at Annapolis. The canvas is 62 by 42 inches. The portrait was copied by Mr. J. A. Vinton, of London, from a painting of Mytens, who lived in the time of James I, and is pronounced a most excellent copy. The painting is from the knee up, full sized, moustache and beard, dark clothes, deep lace collar and lace cuffs, with table to left and the left hand resting on the hilt of the sword, and the right hand holding a dead, which is the commencement of the charter of Maryland granted to George Calvert, Lord Baltimore, by King Charles I, of England, June 20, 1632. The expression of the face is pleasant. The cost of the gift was about \$2,000.

FEATS OF SURGERY.—Transplanting human flesh has always been considered a difficult operation, but the success attending two remarkable operations of this kind recently performed by Dr. Richard J. Lewis at the Pennsylvania Hospital has attracted the attention of the entire medical profession. The subject that received the severest cutting from the surgeon's knife is a coal miner named John Delaney, from the Lehigh Valley district, who received terrible injuries about the head and breast by the explosion of a can of blasting powder. The accident happened five years ago, and after the wounds had healed the man was horribly disfigured, presenting a sickening appearance. The head was drawn so far forward that his chin had grown fast to his breast, while the eyes were without lids. It was impossible for him to shut his eyes, and food could be taken with only the greatest difficulty. In this condition life was a misery to the unfortunate man, while his repulsive appearance was no less a source of annoyance to his friends. In this condition he came to the Pennsylvania Hospital about fifteen months ago, and was placed under the care of Dr. Lewis. The head was first brought to an upright position by what is known as the plastic operation. The flesh that held the chin down was cut, and to prevent this new wound from drawing the chin to its former position it was covered by skin turned up from adjacent parts of the breast. The chin was held in position by props and bandages, and within a few weeks time the patient was able to hold his head erect.

But the eyes were still a source of great annoyance to him. The upper and lower lids were burned off, leaving the inflamed edges turned outward. The upper lids were supplied by flesh from a little finger which it was necessary to amputate. The application healed, and in a short time Delaney returned home greatly improved in appearance. He was able to partially close his eyes, but the under lids were still so. A few weeks ago he again came to the hospital, and was supplied with new lids taken from the flesh of an arm. This application was no less successful than those that had preceded it, and in a short time the man will be able to leave.

The second requiring even more skill than the preceding, although the results obtained were not as great. The patient in this case was a young woman, the corner of whose mouth and the under lip were eaten away by disease. The flesh was gone even down to the jawbone. To heal this a portion of the upper lip was cut and turned over, so as to fill the place of the part eaten away. The wound is healing readily, and within a short time the mouth will be whole and without disfigurement only a slight scar showing.

Items of Interest.

At Genoa all dead bodies may now be legally burned instead of buried. The crematory furnaces are in full working order.

Refreshment and drinking houses in Warsaw have to close at 5 P. M. Proprietors neglecting this order receive twenty-five lashes.

Of ten children born in Norway over seven reach their twentieth year, in England and the United States somewhat less than seven reach that age, in France five, in Ireland less than five.

A volunteer committee of sixty armed men have patrolled the streets of New Orleans, in squads of ten for a few nights past with the determination of putting a stop to garroting and burglary.

The German Government is about to purchase the Thuringian Railway, which traverses the territory of the Grand Duke of Saxe-Coburg Gotha. One of the conditions of the sale is understood to be that the Grand Duke and his heir, the Duke of Edinburgh, shall be treated with the same honors when traveling on the road that are paid to the German Emperor when he rides on the street railways of Prussia.

The port of Falmouth, which is the first approached by Australian and Cape vessels nearing England, is remarkable for vessels built for speed and owned by Falmouth clerks. They sometimes are met 100 miles west of the Scillies cruising about, and when a ship is sighted they board her and make sales. The sailors do not pay cash. Their purchases are deducted from their pay by the captains. A penny paper often fetches 60 cents.

The Educational Fund of the University of Pennsylvania has been swelled by the following contributions during the past eleven months:—Joseph Wharton, \$100,000; Thomas A. Scott, \$50,000; John Welsh, \$10,000; A. Whitney & Sons, \$10,000; William Sellers & Co., \$10,000; C. C. Harrison, \$10,000; Farmer Rogers, \$10,000; Clarence H. Clark, \$10,000; William Pepper, M. D., \$10,000; B. Lippincott, \$10,000; S. Weir Mitchell, M. D., \$5,000; Eli K. Price, \$5,000; Richard Vaux, \$5,000; J. Vaughan Merrick, \$5,000; and others of somewhat smaller amount, aggregating over \$265,000.

A young stranger sauntered into a revival meeting at Carlisle, Ind., and listened to a stirring exhortation to repentance. He went forward when repentant sinners were invited, and wept while the brethren prayed for him. When questioned, he said he was Arthur Thomas, a burglar; that he had come to the village to open safes, and had entered the church to kill time; that he was truly peni-

tent, and wished to confess robberies which he had lately committed in neighboring towns. A sheriff who happened to be present arrested him, and found the tools of his calling in his pockets. He is to be tried for the crimes of which he accused himself.

The N. Y. correspondent of the Cincinnati *Gazette* makes up the following list of the wealthy citizens of this city who have died within the past few years:—Commodore Vanderbilt, \$75,000,000; Wm. B. Astor, \$60,000,000; Alexander T. Stewart, \$35,000,000; Peter and Robert Golet, \$20,000,000; Charles Morgan, \$10,000,000; Alexander Stuart, \$7,000,000; James Brown, James Lenox, and George Law, \$6,000,000 each; David Jones, \$6,000,000; David Leavitt, \$3,500,000; W. C. Rhinelander and John Q. Jones, \$2,500,000 each; Peter Gilsey, Courtland Palmer, John Anderson, and Webster Wagner, \$2,000,000 each; John W. Chanler, \$1,500,000; Col. Van Buren and Benj. Winthrop, \$1,000,000 each. Total, \$250,000,000.

A despatch from Niagara Falls says:—

The inhabitants of the Falls have had their expectations realized by the formation of an ice bridge at noon to-day. For several days past large quantities of heavy ice have been coming over the Falls, but the strong south-west winds yesterday raised the water and brought down the lake ice in huge masses and blocked the gorge below. The ice first crowded and stuck just in front of the Bridal Veil Falls, and it was only the work of a few minutes before it had piled itself in all sorts of fanciful shapes, and reached far up to a point in front of the Prospect House. At this point the action of the water passing over the ice masses shoves the ice under the bridge, and it works its way out at the lower end. The thermometer stands at freezing point. If a short cold snap comes so as to knit the ice firmly together the bridge will be a fixture until warm weather sets in. It was formed on high water, which is greatly in its favor. The ice scenery generally is not as fine as in some previous years. The shrubbery and trees are coated, and the ice mounds have made considerable headway. The whole has a light chocolate color, owing to the spray from the muddy water, but it is only the matter of a cold day or night's work to transform the whole formation to a pure white.

Personal.

Ching Tsao Ju, the new Chinese minister, is a clever diplomat and scholar, about fifty-four years old. He is a man of great wealth.

Yung Wing, the Chinese Commissioner and Associate Minister, proposes to become a permanent resident in this country. He had just left Hartford on his way to China, where he has been summoned to report upon the work he has accomplished here. He was the originator and successful conductor of the Chinese Educational Mission.

Oscar Wilde, the Boston *Traveler* asserts, went to his lecture in that city in knee-breeches and long hose. Discovering the plagiarism of the sixty Harvard students, he sent to his hotel for the conventional evening dress of the average man, and thus attired made his appearance upon the stage. This was the cause of the two

beginning the lecture, D. D., whose death was announced last week, was one of the leading Unitarian ministers of this country.

He belonged to the school of Dr. Peabody rather than Theodore Parker. He was a fine writer and speaker, but distinguished himself more especially for the great administrative abilities he showed as President of the United States Sanitary Commission during the late war.

The late Professor Skoda, one of Vienna's greatest surgeons, had, until within a year or two before his death, worn garments of a most unfashionable cut; trousers were baggy and the coats most ingeniously ill-fitted. His friends often joked with him about the matter, and Skoda bore their fun good-naturedly, without, however, making any explanation.

One day a friend observed that he was much more stylishly clad than usual. "This is an unlooked for pleasure, Skoda," said he, "to see you for once properly dressed." "Say no more," said the surgeon gravely; "he who has made my clothing for all the years you have known me did not, it is true, give it a very fashionable shape. But he let me have it long before I had achieved success, and he never pressed me for money when he suspected that I was pressed for it myself. How would you do, my friend, leave such man for one who merely cut cloth in a different shape?"

"But why then do you leave him now?" inquired the friend. "He is dead," said Skoda.

Farm and Garden.

COVERINGS FOR HORSES.—Stables should be warm enough so that horses may be comfortable without blankets, then the blankets will do good service as coverings when the animal is left standing out in the street. The practice of covering a horse with a blanket in the stable, to be removed as soon as he is taken out, is like a man wearing his overcoat indoors and taking it off when he goes out into the open air.

DEEP PLOUGHING gets a good many kicks now-a-days, and no doubt it is deserved in many cases. But it tells sometimes, as would seem from a report which comes to us from the South of what a Yankee farmer did there. He had tired of "store keeping" in Charleston, S. C., though quite successful, so he bought an old run down plantation near Andersonville at fifty cents per acre. The plowing had been three inches deep and fertility seemed gone. The seller rejoiced in his good luck, even at that price. The new owner cleared off the rubbish and small pines, hitched four yoke of oxen to a big prairie plough, and "just ripped her through" to a depth unknown in South Carolina annals. Then he applied superphosphate moderately, planted cotton, and raised the best crop per acre in the county. That put the laugh on his side, and lands about there went up to five dollars an acre.—*Press*.

GREEN HOUSE AND WINDOW PLANTS—The plants indoors should be at their best during this month. The bulbs of the Narcissus, Hyacinth, etc., may be brought from the cellar and forced into bloom. A succession of flowers may be had by sowing seeds of Mignonette, Candytuft, etc. The sand and boxes for the propagation of the Verbenas, Geraniums, etc., will need to be provided now. These plants in doors should be at their best during this month. The bulbs of the Narcissus, Hyacinth, etc., may be brought from the cellar and forced into bloom. A succession of flowers may be had by sowing seeds of Mignonette, Candytuft, etc. The sand and boxes for the propagation of the Verbenas, Geraniums, etc., will need to be provided now. These plants in doors should be at their best during this month. The bulbs of the Narcissus, Hyacinth, etc., may be brought from the cellar and forced into bloom. 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The Messenger.

REV. P. S. DAVIS, D. D., EDITOR-IN-CHIEF.
Rev. J. H. SECHLER,
Rev. D. B. LADY,
Rev. A. R. KREMER,
Synodical Editors.

TO CORRESPONDENTS. Communications on practical subjects and items of intelligence relating to the Church, are solicited. Persons who forward communications should not write anything pertaining to the *business of the office* on the back of their communications, but on a separate slip—or, if on the same sheet, in such a way, that it can be separated from the communication, without affecting it.

We do not hold ourselves responsible for the return of unaccepted manuscripts.

For Terms, see First page.

WEDNESDAY, FEBRUARY 15, 1882.

Professor Robert Ellis Thompson, of the University of Pennsylvania, in a late lecture in Association Hall, made a strong arraignment of the Poor-House system of this country. It is coming to be a confirmed fact that such institutions as now conducted, only foster and perpetuate the evil they are designed to mitigate. The fault does not lie with directors, and overseers, and stewards, many of whom are Christian philanthropists, but in the system itself. Dr. Chalmers, long ago, took exception to the practical workings of the plan of treating pauperism then already in vogue, and showed after years of work, that the poor of any community could be better provided for by the organized charity of the Church. It would be well for pastors and others to consult the officers and records of their counties and see if, as a rule, the inmates of almshouses do not constitute a class who hang on to the State through generations, without the least sign of improvement.

And now some one complains because we do not give Robert Ingersoll an occasional rub. Our opinion is that half of the reviler's notoriety has already come from advertising him in the way of useless argument. We do not think our people are greatly disturbed by him, and we can afford to leave him entirely out of sight. Josh Billings is right when he hear Bob Ingersoll on the mistakes of Moses, but I would give five hundred dollars to hear Moses on the mistakes of Bob Ingersoll.

THAT ONE LUTHERAN CHURCH.

The Lutheran respectfully denies the assertion of our correspondent "S. B." who says that "the nominal Lutheran Church is divided into many different Churches—all the way down from the candlesticks of the Roman Catholic Church to the anxious bench of the Methodist Church—which Churches, though all named after one man, do not recognize one another as *Lutheran*, and condemn one another's doctrines, to 'the lowest pit of hell.'

Commenting on the above our esteemed contemporary says:

"This is certainly unguarded language. Would the Protestant Episcopal Church of the United States admit that it is divided into 'many different Churches,' because there are within it so many different views and varieties of forms of worship? Was the German Reformed Church divided into 'many different Churches,' when it contained all sorts of shades of opinion and cultus, from the high-churchism of Dr. Nevin and the Mercersburg men, down to the low-churchism of Dr. Bomberger and others? We have some recollection of a time, before the days of the Peace Commission, when some men in the one German Reformed Church spoke of other men in the same Church, in terms as severe as those used in the Lutheran Church, and yet all the while it was the one German Reformed Church! The Lutheran Church is not divided into many different Churches (unless that word be used in the sense of *congregations*.) The Lutheran Church, notwithstanding the differences within it, in regard to some points of doctrine, is, and has been, *one Church*. It has been and is, 'the Church of the Augsburg Confession.' Its other confessions grew out of that. If there were parts of the Lutheran Church that did not adopt all these confessions, they were nevertheless in the unity of the faith with the Lutheran Church—with the one Lutheran Church—by holding fast to what the editor of the MESSENGER calls the 'leading symbol' of the Lutheran Church. No matter how much men and parties, in the heat of controversy, may deny the right of this or that one, to bear the Lutheran name, 'The Unaltered Augsburg Confession is by pre-eminence the Confession of that faith. The acceptance of its doctrines, and the avowal of them without equivocation or mental reservation, make, mark, and identify that Church, which alone in the true, original, historical and honest sense of the term, is the Evangelical Lutheran Church.' (Fundam. Principles of Faith and Church Polity of the General Council.)

There never was, and there is not now, more than one *Evan. Lutheran Church*, in which

there are indeed many *churches*, in the sense of *congregations*."

We give the above full extracts for fear of mutilating or doing injustice to our neighbor's argument, and we beg leave to say in reply that we never blamed the Lutheran Church for differences of opinion among its pastors and people. Such unhappy differences have existed in almost every branch of the Church, and notably in our own. But if, in the midst of these divergencies, any one had risen up and said the Reformed Church was the only *visible* Church of Christ upon earth, that would have been a horse of another color. People would have had a right to ask which class of these Reformed Theologians, all claiming the same doctrinal standard, is so perfect as to make such pretentious claims. That is the point at issue, and to that our contemporary should confine itself.

We are willing to leave the harsh denunciation quoted by our correspondent pass, as the ebullition of one angry individual Lutheran against others of his own denomination. "Only that and nothing more." We are willing, moreover, to drop the word "Churches," as the term "Church" may be used to signify the Body of Christ; but that the Lutheran *denomination* is divided outwardly only in the sense that the Church is divided into *Congregations*, we respectfully deny. Some of our Lutheran contemporaries are very much given to calling other denominations *sects*, but it seems to us the *sect system* is more fully illustrated within the Lutheran communion than anywhere else. We have only this difference, that while others profess to revolve around the Bible, these disagreeing parties profess to revolve around the Augsburg Confession.

True, the government of the Lutheran Church is everything and nothing. In Sweden it is Episcopal, and in this country it is downright independency, for no higher ecclesiastical court has anything but an advisory power over a congregation. But the assertion that the "congregations" is controverted by the facts of the case. They have co-ordinate Conferences and Synods and Councils occupying the same territory. These different bodies have seceded one from the other because of doctrinal disputes, and the lines of demarcation give us all the attributes of outward organizations. They exclude one another as they exclude others. The Missourian Synod cannot tolerate the men of the General Council, and the men of the General Council cannot tolerate the men of the General Synod. And so they have gone off into factions and set up for themselves under different corporate titles. In our Church, and certainly in the Apostolic Church, such a rending of the Body would have been called *schism*. And even if the rose by any other name would smell as sweet, what are our Lutheran brethren going to call these divisions?

As a comment on this point we quote an editorial from the *Lutheran Standard* of January 14, under the head of "Lutherans and Lutherans." It says:

"Not long ago the Western Secretary for Home Missions of the General Synod, in a letter to the *Evangelist*, expressed the belief that 'there is no religious body in America called to face such grand opportunities and grave responsibilities in home mission work as the Lutheran Church of the General Synod.' He then spoke of Fort Wayne as a city containing some 'devoted women' who are 'members of the Lutheran Church of the General Synod,' and remarked that he 'could scarcely resist waking up some of our General Synod Lutherans who are praying for a mission in that city, and whose prayers and energy, with the help of the Board, will, I trust, give them what they desire.' When we consider that in Fort Wayne there are two large German Churches connected with the Missouri and one connected with the Ohio Synod, and that there is an English Church belonging to the General Council, this is a significant statement. The Western Secretary may not be a person who is authorized to enunciate the policy and programme of the General Synod, but as he has the supervision of the missionary work and his utterances have, so far as we have noticed, found no opposition in the body whose agent he is, we are justified in assuming that he expresses the sentiment of the General Synod.

That that body would not recognize the Lutheran claims and rights of Missouri and Ohio does not surprise us. We expect that the General Synod has not been accustomed to recognize those who make Lutheranism a condition of Church fellowship. But there is a Church of the General Council in Fort Wayne, and the Secretary's declaration implies that henceforth churches of the General Council shall not be regarded as Lutheran, but shall be ignored in General Synod missionary work as well as Ohio and Missouri.

Taking the Secretary at his word, the only Lutheran Church to be recognized as such hereafter is the 'Lutheran Church of the General Synod,' which is not Lutheran at all, but whose main characteristic is its claiming the Lutheran name while it denies the scriptural necessity of Lutheran doctrine—nay, even refuses to tolerate any church that is really Lutheran; i. e. that holds the distinctive Lutheran doctrine to be a necessary part of the Christian faith. It would seem that General Synodists have become fully conscious that they are a distinct sect, which, to prevent confusion, needs the distinctive name of 'Lutheran Church of the General Synod,' or, as some prefer to put it, 'American Lutheran.' If this is not what is meant, those who are entitled to speak for the General Synod should make the position of that body known.

Unfortunately our relations to Missouri, on account of the deviation of that synod from the Lutheran faith in a fundamental doctrine, have become such that we are no longer to be placed in the same category with it. It has declared its condemnation of the doctrine of predestination which for hundreds of years has been recognized as the established faith of the Lutheran Church and its determination to exclude from fellowship all who renounce its Calvinistic opinions. The work of division on that basis has already begun. It would accordingly be an injustice to hold us responsible for Missouri's tenets or acts, and no ecclesiastical policy founded upon the assumption that Ohio is one with Missouri, as it was in former years, would be fair toward either party. But this will have no effect whatever upon our relation to the General Synod. That body does not recognize any obligation to respect the ecclesiastical rights of Lutherans, and therefore holds itself to be as fully authorized to set up its altars against ours as against those of Romanists. As we are Lutheran, and desire to be nothing else and are unwilling to yield one jot or tittle of our Lutheran heritage, we therefore expect nothing else than that General Synodists will establish opposition congregations wherever they find an opportunity, just as any other sect would do."

Our esteemed contemporary will bear in mind that we do not give the above in the spirit of one who wishes to twit others for their differences. Those are family matters which they must settle among themselves. We only wish to give our ground for saying that the divisions referred to are more than such as are implied in the local arrangement of congregations, and that our Lutheran brethren are not in the best trim to denounce others as outside of the pale of the *visible* Church of Christ. Other points we will take up hereafter.

A TRUE REVIVAL.

We have said that with all our professions of devotion to the apostolic practice of catechization, as obtaining in our Church, we need a revival in regard to this very thing. Surrounded by contrary influences we are in danger of slighting that great interest, without which we are nothing—not the Reformed Church, at least, nor the most diminutive remains of it. Abolish that vital element, and there may be left our ecclesiastical name, and hardly even that.

But we have no fears of such dire event. We are too old and experienced, as a Church, to be easily tempted into strange pastures, and have sufficiently preserved our youth to see with clear vision, and detect false principles and tendencies in matters of religion. And yet, while we are devoted to our principles and doctrines, we need to be stirred up to more vigorous practice of the same, and to such spiritual zeal as shall prove before God and men, that we have not only the form of godliness, but the power also. We need no revival in doctrine. Even the misunderstandings among ourselves on some doctrinal points we can well afford to let rest. They do not amount to very much, at any rate. What we need is, new life and new zeal in the practical duties of religion.

Occupying the position that we do, the vantage ground of apostolic example, we need only to live and act according to what we hold as truth.

Wherever there is a tendency to relax in the labor of catechization; a disposition on the part of parents and pastors to depend on the Sunday-school to do their own appointed work; an impatient lust after time and labor-saving methods—just there a Reformed and truly evangelical revival is needed.

Or, on the other hand, if our people idly supposed that all that their children need is, "going to catechise" three or six months, and then "joining the Church;" and if the minister and elders do not see to it that candidates for confirmation "understand the fundamental principles of the Christian religion, and are governed by them in their lives"—then a revival is needed.

Furthermore, if discipline in the Church has become lax, and ministers and elders

permit wood, hay and stubble to mar the beauty of God's house and endanger its existence—then a revival is needed.

And still further, if the fruits of a holy life are, in any marked degree, wanting in our Church; if our people are not addicted to prayer and the giving of alms as they should be; if our people's store houses and barns are full and the Lord's treasury empty—then we stand in pressing need of revival.

As a Church we have a great work to do, and it will not be done, unless we arouse from our lethargy. We have the history—the form of doctrine—the creed and customs; we need yet a fuller measure of the Spirit and life of Christ. Our Zion is "beautiful for situation," but we want her to be "all glorious within;" she has the apostolic lamp, but we want it trimmed and burning, fed by a full supply of the oil of divine grace, that she may be a true light of the world.

We do not disparage. We appreciate the work our Church is doing and has done; yet is it not true that her exertions are miserably weak as compared with her inherent and slumbering strength? If she would arise in her might and move against the common enemy of God and man, boldly and aggressively, she would shake the earth. Not to do so indicates the great need of the reviving influences of God's Spirit. Not to do so is a sinful wasting of God-given talents, that should be used in the service of Christ, for the salvation of men.

From every part of our beloved Zion, and the whole Church, let the prayer arise: "O LORD REVIVE THY WORK!"

K.

DELUSIONS.

There is much that is instructive in the recent trial of Charles J. Guiteau for the murder of the President of the United States. The assassin accounted for his bloody deed by saying that he was acting under the direction of the Almighty, as Abraham was when he made preparations to sacrifice his son Isaac. This was the *delusion* which he insisted on from the beginning to the end of the trial. He claimed that it was the will of God that Garfield should be removed, that he was selected to execute the Divine purpose, and that, in yielding to the pressure brought to bear upon him, he was both doing God service and rendering an estimable benefit to the nation.

There are two ways of taking this singular plea. With the large majority of those who have expressed themselves on the subject, we may favor the opinion that it was wholly an afterthought and a pretence, that Guiteau killed the President out of revenge for the rejection of his persistent application for office, and then attempted to escape the just punishment of his crime by feigning to have felt himself irresistibly urged to its commission by Divine influence. Or, with his counsel, and probably some others, we may take the position that he was sincere. This does not mean, however, that his claim was true, that his act was really the execution of God's purpose, mysteriously impressed upon him. Those who believe in his sincerity at all, would doubtless agree that he was mistaken, that his judgment was at fault, that he took that to be true which was not true, in other words, that he was under a *delusion*.

The essence of *delusion* is just this, to take fancy for fact, or fact for fancy. "God shall send them strong *delusion*, that they should believe a lie."

Without going further into the case of Guiteau, whose trial has terminated satisfactorily to nearly everybody, we may say, that there is nothing more common in history and every day life than just such mistakes in judgment as deserve the name of *delusions*. How often does a pure, good, true, sensible girl take a man of bad character, vicious principles and wicked life as her husband. All her neighbors and friends understand him thoroughly, and know him unfitted in every way for the companionship to which he aspires. But love has blinded the young lady. She acknowledges none of the faults so plain to others. She clothes her hero with imaginary virtues. In spite of argument, expostulation and threats, she persists in marrying him, and awakens too late to a comprehension

of the fatal mistake she has made. A long life of unavailing regret and slow torture is the result of her error. We have frequent instances of such delusions in every community. And they are all the more pitiable on this account.

We have many similar examples in the matter of business investments. A man has some money for which he has no particular present use; and yet he cannot well afford to lose it. He does not feel able or willing to give it for the erection of a church, or the endowment of a college, or the establishment of a mission. He wishes to put it where it will do him the most good, yield the largest returns. At this point, apparently the very man whom he wishes to see puts in an appearance. He is getting up a company to bore for oil in western Pennsylvania, or to dig for silver in Colorado. He tells about the prospects of the company, the vast fortunes that have been made by others. In short, the oily tongue and conscienceless lying of the agent, together with the avarice and ignorance of the capitalist, soon produce a result. The stock is taken, the money paid, and the investment considered complete. But the dividend is looked for in vain. After years of waiting, it dawns upon the investor that the serpent of temptation in the person of the agent, have beguiled him. His money, principal and interest, is gone. His investment is a *dead loss*. There never was anything but deception and fraud in the business from the beginning. He has been under the power of a strong *delusion*. L.

CORN PLANTERS.

The world is full of societies. There is the Independent Order of this, of that, and of the other thing. Why they are called independent, we don't know. Perhaps, it is intended thereby to express an organization, distinct and separate from any other. Young folks, especially boys, regard these independent orders with a feeling of awe, something like that which a freshman feels when he first enters College and looks upon a senior. The young folks sigh and wish that they, too, could be members of a society. In the "Reformed Missionary Herald" for January, the Superintendent of Missions proposes a plan by which every boy and girl within the bounds of the Reformed Church, north, south, east and west, can have their longings satisfied and become members of a society or an order. The plan is simple. It is feasible. It will work. It recommends a plain, practical method by which the support of our missions may be increased. It is calculated to enlist, in a good cause, the interest and energies of the scholars of all our Sunday schools. The plan is set forth in a circular, addressed "To the Superintendents and Sunday School Teachers of the Reformed Church." It is to be hoped that the Superintendents and Sunday school teachers will avail themselves of the opportunity thus presented, to awaken a desire, and help create a willingness on the part of every scholar eagerly to lay hold of the proposed plan and put it into effective working. But there is another class of persons who, we think, should feel that they, equally with the superintendents and teachers, have a responsibility in this matter. We mean the fathers and mothers of the Sunday-school scholars. By working in unison with those engaged in the work of the school, fully one-half of the end in view, or more, will be accomplished. Coldness and indifference on the part of the parent will dampen and chill, to the very heart's-core, the ardor of the scholar, who with sparkling eye and elastic step, comes home from the school, delighted with the thought of having at last found something to do for Jesus. Half-hearted help from the parent is very little better than no help at all. It teaches the child to go into the work in a half-hearted way, if, indeed, it does not discourage the child altogether. A parent's hearty interest, a little corner of a field or patch in the garden set apart, and a word of kindly advice with regard to the cultivation necessary, will make a happy and an energetic little worker.

February 15, 1832.

Perhaps it is not necessary to refer to another class of persons, who, too, have no small measure of responsibility resting upon them in this matter. It is taken for granted that every pastor knows his duty, and will endeavor faithfully to discharge it. Many of them are directly addressed by the circular, because in many instances, the pastor is the superintendent of the Sunday-school connected with his church.

The plan proposed by the Missionary Superintendent is this. A general effort is to be made to get the scholars of all our Sunday-schools to unite in planting a small quantity of corn, ten or fifteen grains, or a handful, during the coming seasons, the increase of which shall be sold, and the proceeds be devoted to the cause of Missions. Where it is not convenient to plant corn, the scholars can plant something else, or earn a few pennies in still some other way. It will be an honor to belong to such a society. The blessing of Almighty God will rest upon it. He blesses them who honor His Son, our Saviour. Superintendents and teachers, fathers, mothers, and pastors, how many of you will urge upon the young to become boys and girls, how many of you will become members of the "Christian Order of Corn-Planters"? Let all respond, I, I! S.

Communications.

QUERIES AND OBSERVATIONS.

In continuation of this subject, the line of discussion adopted, leads on along the Phila. and Erie R. R. In passing northwestward from *Renovo*, we come to *Keating*, the point where the West Branch of the Susquehanna forms a junction with the Sinnemahoning. Here is the gateway to the county lying along the first named stream, and its tributaries, away into Clearfield and Cambria counties. Although *Keating* is not much of a town now, it can hardly fail to become a prominent place, in the future, after the country, which is now pretty well cleared of timber, will have been occupied by settlers and the soil will have been brought under proper tillage. It is likewise probable, that valuable mineral deposits will be found, in addition to those which are being utilized, and this town may become an important business centre.

Are there any members of the Reformed Church in and around *Keating*? If there be such, and this communication will come to their notice, they are hereby urged to make themselves known to the proper authorities, in order that they may be looked after and may be supplied with the ministrations of the gospel of Christ.

Proceeding still further, in the same direction, *Driftwood* is reached. This town is situated at the mouth of *Bennet's branch*, a tributary of the Sinnemahoning. It is the eastern terminus of what is called: *The Low Grade Division of the Alleghany Valley R. R.*, which has its western terminus at the mouth of *Red Bank Creek*, on the Alleghany River. Along the line of this R. R. are *Brookville*, *Reynoldsburg*, *Dubois*, and other places. At the last named place, a Reformed congregation has been organized, and a mission field formed with it as a central station.

It will easily be seen that a place like *Driftwood* will necessarily become an important business mart, and that it should also become a central point for our church operations, along the line of the said R. R., southward, as also in other directions.

Does any one know of any Reformed members, or families, that are living at, or in the vicinity of this place? If the subject be agitated in our church papers, discussed on the floor of our church judicatories and made a matter of conference and correspondence among and between our ministerial and lay brethren, it cannot be otherwise, but that some practical results will be obtained.

In continuing our journey we reach *Emporium*, the county seat of Cameron county. Here we find the Sinnemahoning coming down from the North, along which is a R. R., running to the city of *Buffalo*, on Lake Erie. As *Emporium* is the county seat of a new county, largely unsettled, but with untold capabilities, it should engage the earnest attention of our church authorities.

Beyond E—on the dividing ridge between the last named stream and the *Clarion river*, is *St. Mary's*. This seems to be a thriving place, with considerable coal and farming operations in its neighborhood. As the name indicates, we find it to be a Catholic settlement, but it also contains several Protestant churches.

From here the R. R. follows a down grade to *Ridgway*, the county seat of E k county, on a branch of the *Clarion River*. This place is destined to become an important business centre, if projected R. R. enterprises will be carried into execution. A railroad from *Oil City*, on the *Alleghany River*, by way of *Cooksburg*, in *Clarion Co.*, has been surveyed, which is to have its eastern terminus at *Ridgway*. At *Cooksburg*, a mission congregation was organized, but is, as yet, without any regular regular.

Further on, along the line of the same road, the R. & E. are the towns of *Wilcox* and *Kane*. At the latter place, a narrow-gauge R. R. crosses the line of the other, connecting with *Bradford*, in *McKean Co.* It extends southward to *Pittsburg*, through *Marionville*, *Tylerburg*, *Shippenville*, *Edinburg*, *St. Petersburg*, across the *Alleghany River* to *Butler*, &c. Westward, from *Kane*, are such places as *Clarendon*, *Sheffield*, *Tyonia*, *Warren*, and *Irvington*.

What a field for missionary activity. What a large scope of country open for the settlement of families that are seeking new homes. Why go to the far West and Northwest, away from church privileges, when such a scope of unsettled country lies open before emigrants?

Here, there is no danger of the all-devouring grasshoppers of Kansas and Nebraska, nor of the all-consuming drouth. Even after the heavy timber is taken off, there is plenty left for building and fuel purposes, and, beautiful homes by the thousand and ten thousand can be wrought out by the hand of industry and perseverance.

ANON.

THE REFORMED CHURCH AT COPLAY, PA.

As some notoriety has been given to a late difficulty between the Reformed and Lutheran people of Coplay, Pa., we publish a history of the case, taken from the Allentown, *Daily City Item*, of the 3d inst. ED.

Prior to the year 1871, Rev. W. R. Hofford, President of the "Allentown Female College" and a minister of "the Reformed Church in the United States," preached occasionally to an unorganized congregation at Coplay. The Rev. S. A. Leinbach, who located in the town in 1868, upon accepting the Egypt Reformed charge, also took part in these divine services held in the public school-house, during the absence of Rev. Hofford. Both of these ministers of the gospel seeing the necessity of establishing a church in Coplay—a manufacturing town numbering about 300 inhabitants, and without any regular church at all—took steps toward the organization of a Reformed Church. A petition was drawn up and signed by citizens in Coplay and the surrounding country, favorable to the movement, and presented the same to "the East Pennsylvania Classis of the Reformed Church in the United States," asking permission to organize a congregation of that denomination in said borough. This permission was granted the petitioners by classis, and the Revs. Hofford and Leinbach were appointed a committee to effect the organization according to the rules and regulations of said church. This organization was duly effected February 12, 1871, according to the forms prescribed. Rev. Hofford was elected pastor, but on account of his other duties was compelled to decline, and the Rev. S. A. Leinbach was elected in his stead, and divine services were held regularly in the school-house.

Numerous business meetings of the congregation were held to discuss the feasibility of erecting a church building until finally B. S. Levan, an elder of the congregation, and Superintendent of "The Lehigh Valley Iron Company," made the proposition that if the other members of the congregation would raise \$1,500, he would see to it that a Reformed Church would be built in Coplay. The matter was laid before the Board of Directors of the Lehigh Valley Iron Company, and at a meeting of that body held at Coplay, March 22, 1872, the following resolution was passed: "Resolved, That the Lehigh Valley Iron Company will give a suitable lot of ground for the erection of a Reformed church in Coplay, and pay two thousand dollars in cash for the erection of said church." And subsequently the said Lehigh Valley Iron Company by deed dated January 31, 1874, conveyed the lot of ground upon which the church had been erected to THE TRINITY REFORMED CHURCH OF COPLAY—said deed recorded in recorder's office at Allentown in deed book volume 65, page 518.

Upon the passage of the resolution referred to, steps were at once taken toward the building of a church and a building committee being appointed the cellar was dug and walled by laborers under the superintendence of Mr. Levan; and subsequently the contract for the balance of the building was awarded to Reuben Lins of Allentown. The corner-stone was laid July 28, 1872, by the Reformed Pastor, Rev. S. A. Leinbach, assisted by the Rev. L. K. Derr, pastor of the Reformed church at Slatington, Pa.

The inscription on the corner-stone is as follows:

"TRINITY REFORMED CHURCH, 1872."

Before building was commenced a member of the Reformed church solicited subscriptions toward the erection of the building and in conformity with the propositions made by Mr. Levan. In this way about \$1500 was raised amongst the members of the congregation and persons of all other denominations disposed to be friendly toward the project. In addition to the lot and the cash subscription of \$2000, given by the Lehigh Valley Iron Co., and the private subscriptions above mentioned amounting to about \$1500, Mr. B. S. Levan, an elder of the congregation, paid out of his own funds \$4500 in payment of the balance due upon the erection of the church. March 29, 1872, at a public meeting of the building committee, Mr. B. S. Levan stated that in order to avoid a misunderstanding hereafter all he contributed should be for a Reformed Church only.

The church was consecrated as a "Reformed Church, June 14th and 15th, 1873, by pastor Leinbach, assisted by the Rev. E. V. Gerhart D. D., President of the Theological Seminary of the Reformed Church in the U. S., and Rev. A. S. Leinbach, of Reading, also a Reformed minister, and brother of the pastor.

Up to this time there was no Lutheran congregation in existence in the borough of Coplay, but members of that church now took steps towards effecting an organization and asked permission of the consistory of Trinity Reformed Church to worship in their building. Permission was granted them to occupy the church once in four weeks for the term of five (5) years.

In a true Christian spirit the consistory of Trinity Reformed Church, taking into consideration the difficulties and privations that they had experienced until a congregation had been organized and a building erected, allowed the Lutheran congregation to worship for nine years without rent or asking them to contribute anything toward paying taxes, repairs, insurance, light, &c.

In consequence of an action of the Lutheran pastor in announcing to his congregation that divine services would be held once in every two weeks instead of every four as heretofore, without consultation with the consistory of "Trinity Reformed Church" and contrary to their original permission, the consistory of Trinity Reformed Church by unanimous action, to protect their legal rights, decided to charge an annual rental of thirty dollars. This matter was duly submitted by the consistory of the Reformed Church to the consistory of the Lutheran Church—the latter ignoring the propositions entirely and refusing to pay any rent on the ground that Lutherans favoring the erection of the building had contributed about three hundred dollars—and that the present Lutheran congregation, organized since the erection of the building, claimed an equal right with the Reformed congregation to worship right in the edifice. Finally upon consultation between an elder of the Reformed congregation and

the Lutheran pastor it was understood between them that the doors would be closed against the Lutheran at their next stated service, in order to make a basis upon which their respective rights might be judicially determined.

BENJAMIN S. LEVAN.

OWEN L. SCHREIBER.

Elders of "Trinity Reformed Church," Coplay, Pa.

MEETING OF EAST SUSQUEHANNA CLASSIS.

At a meeting of the East Susquehanna Classis, held at Sunbury on the 7th inst., the following items of business were transacted:

1. The pastoral relation between the Rev. A. S. Stauffer and the Berrysburg charge was dissolved, and the brother dismissed to the Lancaster Classis, within whose bounds he has accepted a call.

2. The Rev. Stephen S. Kohler, was received from the West Susquehanna Classis, a call to him from the Wapwallopen charge confirmed, and a committee consisting of Rev. Tilghman Derr, Phaon S. Kohler and O. H. Strunk appointed to install him.

3. As neither the Berrysburg or Armstrong Valley charges have been able to give a pastor an adequate support, the latter having been supplied by Brother Stauffer during the time he was pastor of the former, the two charges were consolidated under the name of the Berrysburg charge, and a committee consisting of Wm. G. Engle, A. R. Hottenstein and D. O. Shoemaker, was appointed to inform the newly formed charge of the action and assist the people in securing a suitable pastor.

MISSIONARY CONFERENCE AND ANNIVERSARY.

On Thursday evening Jan. 26, 1882, the Wm. Conrad Missionary Society of the congregation at Berlin, Somerset Co., Pa., celebrated its second anniversary.

The evenings of Tuesday and Wednesday preceding were devoted to a Missionary Conference, or what the brethren of Somerset Classis are learning to call an *Inner Mission*. The two pastors living at Berlin were joined by their co-laborers from Somerset New Centreville, Salisbury and Meyersdale. The first evening was spent in a consideration of the NEW CREATION, by discussing the following topics: 1. The Incarnation, its significance for man. 2. The Incarnation, the source of the Christian life and personal consecration. 3. Christians the sons of God. The second evening was occupied with remarks on CHRISTIAN ACTIVITY from 3 stand points, viz: 1. Congregational Interests. 2. Home Missions. 3. Foreign Missions.

In both evenings as can easily be seen the line of thought was one. First the *New Creation* as operating for and in the individual believer for his own life and blessing, and second the new creation as manifesting itself in works, for the good of the Christian family, in the congregation, and the church at home as in Home Missionary effort, and finally reach out with the Gospel blessing toward those who are not yet in the family, but whom, as Christians, we long to recognize as brethren through the power of our Incarnate Lord.

With the anniversary the services were brought to fulfillment, and a very practical demonstration given that in this congregation Words and Works go hand in hand. The service at the anniversary followed the order published by our board. But having been at a former anniversary several changes in recitations, dialogues, &c., were introduced.

This new programme was well rendered, and would make a very suitable one for publication for a new service for Missionary Anniversaries. The society deserves much credit for its zeal in the work of Missions, so far it has been able to respond to every missionary call for help, and in so doing is setting a good example for other societies promoting the same cause.

We are glad to chronicle the success of this Pioneer Missionary Society in Somerset Co., and express the hope that as Wm. Conrad's work has been divided into 12 fields of Pastoral labor so the Wm. Conrad's Missionary Society will find in each of the other charges a counterpart to share its work of furthering the Good Master's cause.

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Rev. C. H. Herbst, of Schultzville, Berks Co., Pa., was elected pastor by the Zion's congregation in Pottstown, Pa., and the congregation at Limerick. In the two congregations there were 129 votes for, and 74 against him.

Father J. G. Fritchey, during the last few years, has been the small German Zwingli congregation at Harrisburg, which suffered from various hindrances. Under his fatherly care the congregation recovered remarkably, and reduced its debt which had hitherto greatly oppressed it one-half. Owing to his advanced years Father Fritchey felt himself constrained to relinquish the congregation, and it passed into the hands of a regular pastor, viz: Rev. F. L. Friedel, who preached for the congregation since last September. Rev. Friedel labored in our communion some years ago, but more latterly in the Dutch Reformed church. He resides at present yet with a son, in Wrightsville, York Co., Pa.

Rev. J. W. Mabry, of Cherryville, Northampton Co., Pa., received gifts from two congregations to the value of about \$60.

At a late special meeting of West Susquehanna Classis, the differences in the Jacksonville charge were settled; Rev. Geo. P. Hartzell handed in his resignation, which was accepted. Rev. S. S. Kohler resigned the New Berlin charge in Union Co., and his resignation was accepted; Rev. O. W. E. Siegel resigned the Aaronsburg charge in Centre Co., but classis as yet has taken no action upon this resignation. In this classis there are now three vacant charges, which need pastors who can preach in both the English and German languages.

SYNOD OF THE POTOMAC.

The Post office address of Rev. D. H. Lea has been changed from Everett, Bedford Co., to DuBois, Clearfield Co., Pa.

SYNOD OF PITTSBURG.

The small mission congregation at Johnstown, Pa., though but little more than a year old, is on a good footing. It has a chapel, which was dedicated, Nov. 21st, 1880. It has

a Sunday-school of 109 scholars. At the Christmas festival of the school, the pastor, Rev. W. H. Bates and wife, were the recipients of some gifts.

Licentiate Joshua Wolbach at a late meeting of the Missionary Board was appointed Missionary to labor in Houtzdale, a flourishing village on a branch of the Pennsylvania R. R., in the southern part of Clearfield Co., Pa. The town numbers about 3000 inhabitants, and in the neighborhood round about is a population of from 5,000 to 6,000 persons, nearly all of whom are engaged in coal and wood traffic. Rev. J. Wolbach, who resides about 33 miles from Houtzdale, visited the place last summer; and at the request of some Reformed people residing there, preached and organized a congregation with twenty-five members. A small church was purchased from the Methodists for \$400, and the deed made out in the name of "St. John's Reformed Church." The present membership consists mostly of German immigrants, yet services are conducted in English and German.

Rev. A. E. Truxell of Irvin, Pa., delivered a lecture under the auspices of the Ladies' Missionary Society at Manor church, on the evening of Feb. 2d. The evening was favorable, the audience large and sympathetic, and the lecture very good. The subject was "Congregations and Incongruities." The treatment was serio-comic. Exposition, anecdote and exhortation, followed in beautiful order. The illustrations were in print, the stories were well told, and the audience was now on the brink of weeping and again convulsed with laughter. It is long since the people of that community passed an evening so full of instruction and entertainment so artistically combined. Altogether it was a decided success, far surpassing expectation.

Last Friday evening, Feb. 3d, many members and friends of the pastor of St. John's Mission, Johnstown, Pa., took possession of the pastor's home; and for an hour or so, spent quite a happy and pleasant time. The party divided itself into two parts and simultaneously rapped at two doors, and forthwith burst into the house, filling parlor, sitting and dining-room with a freight of humanity most kindly disposed. The table, sink and cupboard were loaded with groceries, and wearing apparel for pastor's wife and children. The greenbacks were not forgotten. One envelope contained an order on one of the clever butchers for meat. Bennie, one of the pastor's boys, thought we were about ready to enter the grocery business. One of Johnstown's book-dealers sent a waste-basket, which was discovered among the multitude of bundles—after the party had departed. This may be a slight hint as the proper place for poor sermons—as well as waste paper.

The pastor managed to express his thanks to the visitors for their kindness in supplying him and his, with the necessities of life. All was left but the empty baskets. W. N. B.

A pleasant and profitable Communion service was held at Mt. Pleasant, Westmoreland Co., Pa., on the 29th ult. Rev. S. Z. Beam, the pastor, was assisted by Rev. S. T. Wagner, who preached an instructive sermon from St. John 4: 13-14. Seven persons were added to the congregation—five by certificate and two by renewal of profession.

SYNOD OF OHIO.

Licentiate Albert A. Black, of Huntingdon, Pa., lately took charge of the Greenville Mission in Darke, Co., O., which is under the care of Miami Classis.

Rev. J. H. Lippard, of Anna, Ill., lately added 15 persons to the Casper Church, eleven of whom are heads of families.

Rev. J. M. Kendig, on Jan. 8th celebrated the Lord's supper in the Second Reformed Church of Canton, O., and at the same time received seven persons into the church. Previous to the Communion season a number of services were held. The congregation and Sunday-school are in a prosperous condition.

The Lord's Supper was celebrated Jan. 15th in the McKay congregation of the Mohican charge, O., Rev. J. H. Steele, pastor—here also a series of meetings preceded the communion services. Eleven persons were added to the Church.

For more than twenty-five years Elder Henry Leonard has served the various institutions of our church as agent to collect money. Probably no other man in the Reformed Church has visited as many pastoral charges. He is still active in the work, though now nearly seventy years of age. Last year he secured in money and subscriptions the sum of \$4314.90 for Heidelberg College at Tiffin, O. During the year he traveled more than 2500 miles, 630 of which were on foot.

Rev. J. K. Kruger speaks of the debt of the congregation at Higginsport O., in effect as follows. The debt was at first \$300, but through the accumulation of interest increased to \$500. Each one desired that the debt might be cancelled, but how to compass the result was the question. On Nov. 20th a missionary festival was held and an offering of \$12, by the congregation for missionary purposes. The wish that the debt might be canceled, expressed itself afresh. The next day subscription was begun, which finally resulted in the wiping out of the entire debt. Naturally all felt rejoiced at this, and on New Year's Evening a thank

YOUTH'S DEPARTMENT.

DARLING'S QUESTIONS.

"Where does the Old Year go, mamma, When it has passed away?
It was a good Old Year,
I wish that it could stay.

"It gave us spring and summer,
The winter and the fall;
It brought us baby sister,
And that was best of all.

"Where does the Old Year go, mamma?
I cannot understand."
"My Love, it goes to join the years
Safe folded in God's hand."

"From where will come the New Year
When the good Old Year is dead?
New all my birds and all my flowers
With the Old Year have fled.

"I do not think that I shall love
This New Year at all."
"Yes, dear, it too will bring the spring,
The summer and the fall."

"Where will it come from, mamma?
I do not understand."
"It comes from where all coming years
Are hidden in God's hand."

—Evangelist.

A PALACE UNDER THE SEA.

BY DAVID KER.

For any one who wants to take a month's holiday, there are few better places than the islands of Orkney and Shetland and Faroe. They are a long way off, to be sure, and in the midst of a very rough sea, that plays sad tricks with any one who is not a good sailor; but there is plenty to be seen when you once get there. The great black cliff, rising straight up out of the sea for two or three hundred feet with thousands of sea birds fluttering and screaming around them; and the wide, bleak, gray moorlands, without a single tree to relieve their grimness—for on most of these Northern islands no trees will grow; and the bright blue sea dancing and sparkling in the sunshine, or flinging itself up against the rocks in flying gusts of foam; and the little red-tiled cottages, inhabited by hard-faced old sailors, who have chased the whale in the far northern seas, through many a floating "ice-pack," and many a fearful storm; the Shetland ponies, with their funny little black faces and shaggy manes, frisking about the lonely hill sides, and many other objects of interest.

But in the Shetland Islands there is one sight worth all these put together, and, by good luck, it is close to the town of Lerwick, where all the steamers from the south put in. But for all that, it is no easy matter to see it properly. To begin with, you can only go there in a boat, and you must go at low tide, and you must take all sorts of things with you—ropes and boat-hooks and pine torches, and sometimes food as well, and perhaps, after all this, you may have to come back again without seeing anything at all.

And what is this wonderful sight, then? you will ask. Wait a little, and you shall hear.

Early on a fine spring morning, when the March gales seem to have fairly blown themselves out, and the sea is smooth as glass, I come tramping down to the shore through the straggling streets of Lerwick, which, with its little one-storyed cottages, and its narrow windows, and its tiny fort, and its pavement of slippery cobble-stones, and its quaint old-world aspect, looks quite like a town in a fairy tale. So close does it lie to the water's edge that many of the houses have boats drawn up under their very windows; and beside one of these boats I find two old acquaintances of mine standing together. The one is a tall, handsome young fellow of five-and-twenty, the other a grim old "salt," with a voice as hoarse as a raven, and a face like the figure-head of some storm-battered vessel.

"Good-morning, Hay; good-morning, Peter. Can we go to Bressay Head to-day?"

"We can try 't," growls old Peter, in his broadest Scotch, "and maybe we'll do it, if the wind dinna get up."

"And if it does get up, what then?"

"We'll a' be at the bottom in two minutes."

This is certainly comforting; but "nothing venture, nothing have." I jump

into the boat, the two sailors get out their oars, and off we go.

Away, away, over the smooth bright water, with the green, sunny slopes of mainland on one side, and the huge gray cliffs of Bressay on the other. We are soon round the point, right out into the open sea; and to our left a sheer wall of black frowning precipice towers up against the sky for six hundred feet, while to our right, far as the eye can reach, extends the great waste of dark water, which may at any moment lash itself into rage, and engulf us all. Looking from it to that tremendous cliff, on which not even a cat could find footing, I begin to see that Peter was right as to what might happen should the wind rise.

But for the present all is going well. Not a ripple on the water, not a breath in the air, not a cloud in the sunny sky. And now we turn our boat's head, and steer, as it seems to me, straight into the rocks, for look as I will no sign of an opening can I see.

Ha! what is this dark line that suddenly shows itself on the face of the cliff?

At first it seems no broader than the stroke of a pencil; but the line soon widens into a rift, and the rift grows into a deep shadowy archway like the mouth of a tunnel. We shoot into it, and instantly the bright sky and the golden sunshine and the sparkling sea vanish like a dream, and around us is the blackness of midnight, while far within we hear the dull boom of unseen waves, rolling through the sunless caverns where no man has ever been.

Suddenly Peter lights a pine-wood torch, and a blaze of splendor bursts upon us, dazzling as a tropical sunrise. Roof, walls, archway, every point and every corner, are one great rainbow of blue, and crimson, and yellow, and green. Pillars stand ranged along the sides, polished and shapely as if carved by a sculptor. Long icicle-like points of rock hang from the roof, glittering like diamonds in the sudden light. There are tapestries, too, such as no Norman castle ever had—tapestries of purple seaweed, smooth and glossy as the finest velvet. And instead of a floor, this strange place is paved with smooth clear dark green water, upon which the red glare of our torch comes and goes like the light of a magic lantern.

This is the sight for which we have come—our "palace under the sea." And a palace indeed it is, which might suit the Sleeping Beauty herself. For all we know (for in such a place any wonder seems possible) she may be dreaming out the last of her hundred years behind these heavy folds of sea-weed, which are undoubtedly a curtain worthy of any princess. Aladdin may be sitting in yonder corner industriously rubbing his wonderful lamp; Tom Thumb may be peeping slyly at us over the edge of that pointed rock; the "Little Mermaid" and her sisters may have been swimming in this pool when we entered, and fled at our approach. And as we glide into the smaller cave that opens out of the larger, what is this queer-looking creature that scurries off along the nearest ledge? Puss-in-Boots? Hop-o'-my-Thumb? one of Gulliver's Lilliputians? Alas! no—only a big crab.

At the further end of the second cave a wide cleft in the rock seems to offer us an easy passage, but another look shows me two sharp rocks planted within, like huge teeth, threatening certain destruction to any boat that may venture between them.

"Mony a mon has tried to pass yon place," says old Peter, shaking his gray head, "but nane ever did it, nor ever will. And noo, Maister Ker, the tide's risin', and I'm thinking the sooner we're oot o' this the better."—*Harper's Young Folks.*

A WORD TO THE GIRLS.

What, detest the care to be spotless as the lily, sweet and fresh as lavender, a blessing to those who see her, a part of all fair and comely scenes, instead of something discordant, marring them? I refuse to believe it of any girl who reads this. Now let the Wise Blackbird drop a bit of wisdom in your ears which will take the harshness out of every dis-

agreeable duty in life. In Dr. John Todd's "Letters to a Daughter" he wrote, "Whatever one does well she is sure to do easily," and the words to the effect that what one gets at thoroughly ceases to be disagreeable. I know a girl of twenty years ago who took these words into her heart, and they have made work the pleasure of her life. All the careless people who watch her cry out at the trouble she takes with everything she does; but they are very apt to say, after all is through, "You have such an easy way of turning off things, and things always stay done for you."

Of course they do. Thorough is the Saxon for thorough, and anything that is thoroughly done is thorough with. It is a queer paradox that if you try to do things easily, to shirk and slur them over, you will always find it hard to get along; while if you put all sorts of pains into your work, and never think how easily it can be done, but how well it can be, you find it growing easier day by day.—*Wide Awake.*

GIRL "POST-BOYS."

Paul Du Chaillu, the African explorer, has been travelling in the land of the midnight sun. Among his novel experiences were his rides with girl-drivers. He says:—

"At every station in Finland I had a young girl for a driver; and these children of the North seemed not in the least afraid of me. My first driver's name was Ida Catherina. She gave me a silver ring, and was delighted when she saw it on my finger.

"I promised to bring her a gold one the following winter, and I kept my word. She was glad, indeed, when at the end of the drive, after paying, I gave her a silver piece.

"Another driver, twelve years of age, was named Ida Carolina. The tire of one of the wheels became loose, but she was equal to the emergency. She alighted, blocked the wheel with a stone, went to a farm-house and borrowed a few nails and a hammer, and with the help of a farmer made everything right in a few minutes.

"She did not seem in the least put out by the accident. She chatted with me all the time, though I did not understand what she said, for I did not then know the Finnish language. She was a little beauty, with large blue eyes, thick fair hair, and rosy cheeks."

ROSE LEAVES.

Some one has beautifully said: "Kindness is stowed away in the heart like rose-leaves in a drawer, to sweeten every object around." A little girl, about nine years old, was walking along a muddy street in Chicago. Her father held her hand, and seemed very tender in his care of her. The quality and style of their garments hinted strongly of wealth, while the strong, good face of the father, and the loving, sweet one of his child, told of something better than wealth—even of depth of heart. Just as they reached a crossing, where the mud was thicker and the wind blew stronger, and vehicles of all descriptions passed each other in tiresome confusion, they noticed a poorly clad old woman, on whose trembling arm rested a large basket heavily laden, standing on the corner, as if fearful of crossing over. She looked anxiously at the whirling carts, and deprecatingly at the passer-by. No one seemed to heed her as the well-dressed throng hurried along.

"Come, Edith," said the father, "this is a dangerous crossing; papa will carry you across."

He put out his arms, as he spoke, lovingly. But the child only whispered:

"Papa, I have rubbers; I'm not afraid of the mud. Papa, see the poor old woman—she seems afraid of something; see how she trembles. Couldn't you help her, while I run ahead?"

For answer, the gentleman approached the old woman, saying in a low voice:

"This is a tiresome crossing, madam, let me lead you across; give me the basket, please."

Could you have seen the res'ed, thankful look on that weary old face, as the woman found herself safe on the other

side, I think you would have echoed her fervent cry: "God bless that man, and the blessed child, too!"

Of course there were sneering smiles on some countenances which witnessed the quiet act of helpfulness, but it mattered not as long as one knew that around the great white throne there were smiles of joy because two of His followers had not in selfishness neglected doing a favor to even the "least of these."

Into a very elegant palace car entered a weary-faced, poor dressed woman with three little children, one a babe in arms. A look of joy crept into her face as she sat down in one of the luxurious chairs. But it was quickly dispelled as she was asked rudely to "start her boots."

A smile of amusement was seen on several faces as the frightened group hurried out to enter one of the common cars. Upon one young face, however, there was a look which shamed the countenances of the others.

"Auntie," said the boy to the lady beside him, "I'm going to carry my basket of fruit and this box of sandwiches to the poor woman in the next car. You are willing, of course?"

He spoke eagerly, but she answered: "Don't be foolish, dear; you may need them yourself, and perhaps the woman is an impostor."

"No, I'll not need them," he answered decidedly, but in a very low tone.

"You know I had a hearty breakfast, and I don't need a lunch. The woman looks hungry, auntie, and so tired, too, with those three little babies clinging to her. I'll be back in a minute, auntie. I know mother wouldn't like it if I didn't speak a kind word to the 'least of these' when I meet them."

The worldly aunt brushed a tear from her eye after the boy left her, and said audibly, "Just like his mother."

About five minutes later, as a lady passed the mother and the three children, she saw a pretty sight—the family feasting as perhaps they had never done before. The dainty sandwiches were eagerly eaten, the tempting fruit-basket stood open.

The oldest child, with her mouth filled with bread and butter, said, "Was the pretty boy an angel, mamma?"

"No," answered the mother, as a grateful look brightened her faded eyes, "but he is doing angels' work, bless his dear heart!"

And we too said "Bless his heart!"—*S. S. Times.*

TED'S THINKING-CAP.

MRS. CLARA DOTY BATES.

He'll wear his little sailor hat,
And wear it gaily, too,
A silver anchor fastening
Its ribbon broad and blue.

And he will don his gray Scotch cap
Without a single word,
And out into the frosty air
Go whistling like a bird.

A hat cut out of newspaper,
With sharp peak at the brim,
He loves to wear; he thinks it makes
A soldier out of him.

But though I beg, day in, day out,
With warning voice, "O Ted,"
There is one thing he never puts
Upon his heedless head.

Through work or play, through storm or
shine,
Through good luck or mishap,
I cannot coax or hire him
To wear a "thinking-cap."

Yet sometimes when the night has dropped
Dark shadows o'er the land,
And he sits before the firelight
With chin upon his hand;

Not listening to the cheery blaze,
Nor to what the crickets say,
But with a look in both his eyes
As if so far away;

I gaze upon his winsome face,
His sweet reflective brow,
And say, "If he has a thinking-cap,
He surely wears it now."

THE MERCIFUL PRINCE.

More than two thousand years ago, in a far-off country, a prince was born. While he was yet a child every care was

taken that he should be made happy, and sights of sorrow were carefully kept from him. He was of a very kind, loving and tender disposition.

But the care even of a king for a prince could not keep away all scowful

sights. His watchful eyes sometimes saw suffering that filled his heart with pity.

As he was playing with his cousin in the palace ground, a flock of wild swans flew over their heads. His cousin drew his bow and wounded one. It fell at his feet. The prince with pity drew the arrow from the wounded bird, nursed it, and saved its life.

While his child life was one of tenderness and mercy, the years passed by and he became a man. His heart was still filled with pity for every suffering creature. He went from the palace, from home and dear friends, to become poor and a wanderer, that he might help the suffering. It is beautifully told that in his wanderings he came upon a flock of sheep driven along the dusty highway. There was one poor wounded, bleeding lamb, which he took tenderly in his arms and carried. And so through life his pity and help were given to the weak, whether men or beasts. From his tender and beautiful life, men came to worship him after his death.

The prince was Prince Gautama, of India, who is worshipped as Buddha. Is not his loving and merciful life, from a little child to an old man, a beautiful example to us?—*Our Little Ones.*

ORIGIN OF NAMES IN THE WEEK.

In the museum at Berlin, in the hall devoted to northern antiquities, they have there representations of the idols from which the names of the days of the week are derived. From the idol of the Sun comes Sunday. This idol is represented with his face like the sun, holding a burning wheel, with both hands on his breast, signifying his course round the world. The idol of the Moon, from which comes Monday, is habited in a short coat, like a man, but holding the moon in his hands. Tuisko, from which comes Tuesday, was one of the most ancient and popular gods of the Germans, and represented in his garments of skin, according to their peculiar manner of clothing; the third day of the week was dedicated to his worship. Woden, from which comes Wednesday, was a valiant prince among the Saxons. His image was prayed to for victory. Thor, from whence comes Thursday, is seated in a bed, with twelve stars above his head, holding a sceptre in his hand. Friga, from whence we have Friday, is represented with a drawn sword in his right hand, and a bow in his left. Seater, from which is Saturday, has the appearance of perfect wretchedness. He is thin-visaged, long-haired, with a long beard. He carries a pail of water in his right hand, wherein are fruits and flowers.—*Philadelphia Saturday Night.*

Pleasantries.

There is something high-toned in church bells.

When a bank "goes up," it generally fails to "come down."

They have a brand of whiskey in Kentucky known as the "Horn of Plenty," because it will corn you copiously.

The pensive mule is not usually regarded as susceptible to pathetic emotions. And yet he occasionally drops a mule-tear.

Student (not very clear as to his lesson): "That's what the author says, anyway." Professor: "I don't want the author; I want you." Student (despairingly): "Well, you've got me."

An old citizen in a country village being asked for a subscription toward repairing the fence of the graveyard, declined, saying, "I subscribed toward improvin' that buryin' ground nigh on to forty years ago, and my family haint had no benefit from it yet."

When a man's hair stands on end, an ordinary person says his hair stands; but you can't get a doctor to talk in that way. The doctor calls it horripilation. This makes the patient's hair stick up worse than ever, but it gives the family confidence in the doctor.

Religious Intelligence.

At Home.

The 50,000,000 of our population have a Protestant minister for every 728 persons, and a Sabbath-school teacher for every fifty-six. One in every five is a member of an evangelical church.

There are twenty-eight students from Wooster University in the Theological Seminaries, and of the 250 graduates fifty are already preaching; and a number of the lady graduates are the wives of ministers.

By the will of Harris M. Baldwin, of Newark, N. J., he bequeathed \$10,000 to the American Baptist Missionary Society, \$10,000 to Hamilton Theological Seminary, \$10,000 to Rochester Theological Seminary, \$5,000 to the South Baptist Church of Newark, \$5,000 to the American Baptist Home Missionary Society, and \$5,500 to the other religious institutions connected with the Baptist Church.

Nearly one-third of the whole number of Nez Perces Indians are church members belonging to churches located in Kamiah and Lapwai, in the Presbytery of Idaho. A church in Deep Creek, W. T., has a membership of nearly one hundred Spokane Indians; and a number of the Umatilla Indians, who are under the care of the Catholics, have expressed a desire to have a Presbyterian organization on their reserve.

Rev. Simeon Parmelee celebrated his one-hundredth birthday at Oswego recently. He has been for nearly eighty years a Congregational minister, actively engaged for sixty years, occupying only three pastorates, one of them for thirty years. He has twelve children, one a missionary in Turkey. Dr. Parmelee was a smoker until the age of eighty, when he stopped at the solicitations of his wife, who is now eighty-nine.

The Congregational Church, of Stratford, Conn., was organized in 1640, and has had but sixteen pastors. From 1640 to 1721 the business of the church was transacted in town meetings. The first meeting-house was the only one in all the colonies that summoned its worshippers by a bell. In all the others the people were called together by drums, or the blowing of shells or horns. The church has furnished twenty-two members to the ministry. The present church edifice was erected in 1859.

Mr. Andrew V. Stout, the President of the Shoe and Leather Bank, has paid up in cash his gift of \$40,000 to the Wesleyan University; also his gift of \$40,000 to Drew Theological School. At the time Mr. Stout made these large subscriptions both institutions were much embarrassed, particularly the Drew Theological Seminary. Mr. Stout came to the rescue, and has paid the interest on these sums annually, supporting Professorships till recently, when he paid up the full amount. Principal and interest, these two gifts amount to \$100,000.

At the beginning of the year each teacher in the Ainslie Street Presbyterian Sunday School, Brooklyn, was presented by the superintendent with a tastefully covered little pamphlet of sixteen pages, containing an address to the teachers, with hints for their work, a table of the organization of the Sunday-school, the International lessons for 1882, the Twenty-third Psalm, a list of the books of the Old and New Testaments, the Ten Commandments, the Beatitudes, and the standing announcements for the year. This school has a regular staff of from forty-five to fifty teachers, about thirty-five substitute teachers, and two visitors.

"There is nothing colder, or harder, or more unlovely," says the *Christian at Work*, "than the ordinary Presbyterian service, with its stereotyped short prayer and long prayer, trio of hymns, sermon, and benediction. If the Presbyterian Church is to grow in the future, it will give its people a participation in the service of the church. If it fails to do this, it will retrograde, and one of these days statisticians will classify Presbyterians under the designation 'miscellaneous' or 'scattering,' while Episcopacy will supplant it in numbers and influence, if not in sermonic power. And in this will it get more than its just deserts?"

The Union Theological Seminary is rejoicing over recent donations. Mr. D. Willis James has given \$100,000 for a dormitory building, to be called James Hall; Mr. Morris K. Jesup, \$50,000, for a library building, to be known as Jesup Hall; and an unknown donor, \$80,000, to endow a chair of biblical theology. The friends of the late Dr. Adams propose to give \$50,000 for a chapel in memory of him. Donations of from \$5,000 to \$10,000 have been received from Messrs. W. E. Dodge, Henry Day, Russell Sage, Charles Butler, R. H. Bishop, and the late Francis P. Sholes. An endowment fund of \$100,000 is contemplated for pecuniary aid to students doing city mission work while in the Seminary.

Abroad.

In Syria the membership of the churches has doubled in the last five years.

There are about one hundred theological students in Toronto preparing for the ministry of the Presbyterian Church.

The English Ritualists now have 270

branches, 90 parochial associations, and 48 district unions. The number of members is within 70 of 20,000.

The eighteen graduates from the Scientific Department of the Training-school in Kioto, Japan, have returned in a body to pursue the study of theology.

The English ecclesiastical courts last year entertained thirteen suits, against twelve in the previous year, showing that the Public Worship act is not becoming a dead letter.

The Catholic Association for the Propagation of the Faith received from all parts of the world \$1,204,805 in 1880, and only \$22,000 of it from America. Nearly half of the whole amount was spent in Asia.

There exists in India special mission societies for the care of lepers. Within a year 28 of these unhappy sufferers have been baptized in several asylums in the north of India—19 at one place on a single day in September.

A Catholic Church at Rapperschwil, in the canton of St. Gall, one of the most ancient Churches in Switzerland, has been destroyed by fire, with the exception of its tower, which contained the archives. Many precious relics were consumed.

Sir Vernon Harcourt, British Home Secretary, writes to the friend of the imprisoned ritualists, Mr. Green, that the powers of the Crown cannot constitutionally or rightly be exercised in the case of a person committed for contempt of Court.

An order has been issued in India that in future all Protestant and Roman Catholic Churches which have been built by the Government, or which have been made over to the Government, shall be repaired and maintained in proper order at the cost of the State, and be treated as State property.

The few ritualists who formed themselves into what was known as the Corporate Reunion now announce that, having been deserted by the English Bishops, and being unwilling to go over to Rome, they have asked the Greek Church to develop a complete hierarchy in England. A favorable reply is said to have been received from the Patriarch of Constantinople.

Chinese officials are showing more interest than formerly in religious toleration. The Governor of Foochow has issued a proclamation calling upon the people not to molest the missionaries or the converts who follow them, either at their chapels or school-houses. The command has a good effect, and the crowds have ceased annoying those who assemble for Christian instruction.

"Curates are now in demand," says the *London Rock*, "and men of any experience or ability are at a premium. We have had opportunity to see lately some replies to an advertisement for a curate for a well-ordered parish in a healthy and accessible northern suburb, and we were not a little surprised at the condition raised by some of the gentlemen who offered their services. The matter which seemed chiefly to concern all was 'society.' What society is there in the neighborhood?"

Canon Scott Robinson has just completed the annual summary of British contributions to missionary societies. The societies are seventy-four in number. The figures are:—Church of England societies, £465,816; joint societies of Churchmen and Nonconformists, £161,074; English and Welsh Nonconformist societies, £304,313; Scotch and Irish Presbyterian societies, £170,975; Roman Catholic societies, £6,772. Total British contributions for 1880, £1,108,950; or about five and a half millions of dollars.

Mr. Bergen, of the American Presbyterian Mission in Ambala, gives an account of a communion service held among the lepers at that station. The arrangements that were necessary in the service to avoid the contaminating touch of the lepers rendered the scene peculiar. There must needs be a cup for the missionary, another for an old and blind man who, on account of his infirmities, was obliged to live among the lepers, and another for a daughter of a leper who, though now sound and well, is liable to have the disease break out in her any time. Very few of these lepers have fingers with which to take the bread, and the missionary must place it so that they reach it with their mouths. What a boon is the gospel of Christ's love to these poor people!

Dr. Hitchcock, of Paris, asserts that the opportunities for preaching the Gospel in France are such as have not before existed for centuries. He says: "The masses are disposed to listen to Protestant teachers. The religious question has entered largely into politics. Anti-clericalism is popular. The education of the masses on a broad and national basis occupies the attention of the Government. The Syllabus, with its profane dogma of Papal infallibility, has opened a gulf between the Church of Rome and thinking, patriotic and conscientious men which can never be filled up or bridged over. The regeneration of France is prophesied as well as a demand, and it may be looked for, as it should be prayed for and toiled for."

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CUMBERLAND VALLEY R. R.

TIME TABLE. Jan. 23d, 1882.

DOWN TRAINS.	H ^b g ^c	Exp ^c	Mail	Ph ^b	Exp ^c	Acc ^c	Carle ^c
A. M.	A. M.	A. M.	A. M.	A. M.	A. M.	A. M.	A. M.
Leave Marlington.....	10	10	15	3	10	10	
" Hagerstown.....	10	10	15	3	10	10	
" Greencastle.....	8	02	12	40	4	05	
" Marion.....	8	27	1	02	4	35	
" Chambersburg.....	5	20	8	55	1	25	5
" Shippensburg.....	5	43	9	22	1	48	5
" Newville.....	6	05	9	45	2	10	6
" Carlisle.....	6	30	10	12	2	33	6
" Mechanicsburg.....	6	54	10	38	2	59	7
Arrive Harrisburg.....	6	27	11	05	3	25	7
	A. M.	A. M.	P. M.	P. M.	P. M.	A. M.	
Arrives Philadelphia 10:50 a. m.							

*Arrives Philadelphia 10:50 a. m.

UP TRAINS.

A. M. Mail Ph^b Exp^c Acc^c

Leave Harrisburg.....	10	10	4	05	6	30
" Mechanicsburg.....	8	20	1	23	9	7
" Carlisle.....	8	55	1	55	5	00
" Newville.....	9	20	2	22	5	25
" Shippensburg.....	9	47	2	45	5	50
" Chambersburg.....	10	15	3	15	6	00
" Marion.....	10	27	3	28	6	33
" Greencastle.....	10	38	3	39	6	45
" Hagerstown.....	11	10	4	08	7	10
Arrive Martinsburg.....	11	55	4	55	8	35
	A. M.	P. M.	P. M.			

Leaves Philadelphia 5:40 p. m.

SOUTHERN PENNSYLVANIA R. R. TRAINS.

Mail M^b M^c Mo^b M^c

4 25	5 50	Lv ^c	Chambersburg.....	Arr	8 45	7 10
4 40	6 20	"	Marion.....	Arr	8 30	6 40

held its festival on Christmas Eve. The church was beautifully dressed, and the audience well pleased.

A series of meetings were recently conducted in the Millheim congregation of the charge, at which a number of persons were received into the church. In the last years the membership of this congregation more than doubled itself.

SYNOD OF THE NORTH WEST.

Rev. W. Fribolin formerly of St. Paul, Minn., now resides at Owatonna, Minn., where correspondents will address him with further notice.

Rev. J. Dahlman, lately concluded the first year as pastor of the Reformed church in Akron, O. During the year fifty scholars were added to the Sunday school, which is manned by a corps of thirty-three instructors, male and female. The school now numbers 240 scholars. The school-room in the basement of the church no longer being sufficient for Sunday-school purposes, will be enlarged and improved in the spring. The school paid off its last debt of \$300, and has \$100 in the treasury. The financial condition too, of the congregation is better than ever before, its income in the last year having increased more than \$200.

GERMAN SYNOD OF THE EAST.

Rev. F. Fox, has changed his residence from No. 327 West 50th St., to 243 West 49th St., New York.

An all day Temperance Meeting will be held on Wednesday, Feb. 22nd, at the People's Chapel, 11th and Wood, to commence at 9 A.M., and end at 9 P.M., each hour to be led by a different person. The women gathering from 9 to 12, Children from 1 to 4, Men from 6 to 9 P.M. Friends of the cause will aid by sending the names of Temperance speakers and singers to Joseph H. Shreiner, 1614 Summer St., Philada, Pa. Pastors and Church members, and all others interested are cordially invited to attend.

General News.

HOME.

During the past week Congress has been debating the Tariff and Appropriation Bills. The bill denying the rights of Polygamists to representation has passed the House.

The city of Adrian is in a state of great excitement over the discovery of the seemingly unauthorized negotiating of \$150,000 worth of bonds of an issue of which no one had any knowledge.

A fatal quarrel took place in Washington on the 9th inst., between Mr. Clarence R. Barton and two brothers by the name of Soteldo, growing out of an article that appeared in the *National Republican* some time ago. During the scuffle Barton and A. Soteldo were wounded by pistol shots—the latter fatally. It is not yet determined by which of the parties the shots were fired as there was much confusion.

On Sunday evening sparks from a locomotive set fire to some little pools of coal oil on the low grounds near Olean, New York, where the United Pipe Lines have a number of large iron tanks. In a few minutes the flames spread to three tanks, containing 105,000 barrels of oil, and set them in a blaze. It was feared, at last accounts, that the burning oil would get into the creek and destroy a number of bridges and dwellings.

Pottstown, Feb. 10.—A terrible accident was prevented about 7 o'clock last evening by the timely discovery of a rock weighing over a ton, which had broken loose, and rolled down an embankment to the track of the Wilmington and Northern Railroad, near Birdsboro, just before the arrival of a well-filled passenger train. The man who thus averted the disaster ran over a quarter of a mile through the snow. The rock was removed by train hands and passengers.

The Silk Culture Exhibition at St. George's Hall, Thirteenth and Arch streets, held under the auspices of the Women's Silk Culture Association, has proved to be a perfect success in every respect. Large numbers of visitors were daily and nightly in attendance. The Rev. O. H. Tiffany, who has lately returned from Europe, pronounces the display at St. George's Hall superior to the Silk Culture Exhibition recently given at Milan. Among the features of the Philadelphia display may be mentioned the fact that the entire process of manufacturing silk goods from the eggs of the silkworm to the made up silk itself were shown. The most beautiful specimens of silk were shown, and which were made in this city.

The number of blind persons in Pennsylvania, by the census of 1880, is nearly 4000. The number in each county is as follows:—Adams, 43; Allegheny, 209; Armstrong, 54; Beaver, 30; Bedford, 33; Blair, 43; Berks, 95; Bradford, 47; Bucks, 63; Butler, 26; Cambria, 45; Cameron, 6; Carbon, 35; Centre, 25; Chester, 81; Clarion, 30; Clearfield, 19; Clinton, 16; Columbia, 36; Crawford, 54; Cumberland, 37; Dauphin, 55; Delaware, 50; Elk, 7; Erie, 78; Fayette, 72; Forest, 3; Franklin, 53; Fulton, 10; Green, 39; Huntingdon, 33; Indiana, 38; Jefferson, 19; Juniata, 18; Lackawanna, 107; Lancaster, 111; Lawrence, 37; Lebanon, 31; Lehigh, 62; Luzerne, 127; Lycoming, 51; McKean, 2; Mercer, 63; Mifflin, 17; Monroe, 24; Montgomery, 80; Montour, 11; Northumberland, 44; Northampton, 57; Perry, 29; Philadelphia, 968; Pike, 13; Potter, 18; Schuylkill, 116; Snyder, 23; Somerset, 32; Sullivan, 4; Susquehanna, 23; Tioga, 27; Union, 10; Venango, 25; Warren, 36; Washington, 50; Wayne, 36; Westmoreland, 60; Wyoming, 16; York, 73; Total, 3,907.

The "Pennsylvania Institution for the Instruction of the Blind" will receive applicants between the ages of 10 and 25. The "Pennsylvania Working Home for Blind Men" will receive those between the ages of 26 and 50, to learn trades and receive employment therein. And the "Pennsylvania Industrial Home for Blind Women" will instruct and employ blind females of 21 years and upwards. The last two institutions are supported mainly by legacies and benevolent contributions. It is very certain that a large number of the blind in the counties know nothing about these institutions; and also that very many who do know of them have not had the friendly hand to prepare the way for their coming here. It is obviously the kind office of every good citizen and certainly the official duty of the Guardians of the Poor to look faithfully into this matter. William Chapin is Principal of the Pennsylvania In-

stitution for the Instruction of the Blind; H. L. Hall is Superintendent of the Pennsylvania Working Home for Blind Men.

FOREIGN.

London, Feb. 11.—A despatch from Udine says: "The Herzegovinians have established a Provisional Government. The revolt is increasing. Sixty block houses have been destroyed.

London, Feb. 11.—The Mayor of Cambridge, on account of a requisition from leading members of the University, has called a public meeting for Wednesday next to protest against the anti Jewish outrages in Russia.

London, Feb. 12.—There were two explosions in the Rhondda Valley mine last evening. The first killed two persons. While an exploring party was descending, the second explosion occurred, shattering the shaft and killing four persons, one of whom was blown to pieces.

London, Feb. 13.—A Rome dispatch to the *Standard* states that Cardinal Jacobini has informed the Spanish ambassador that the Pope is fully prepared to prohibit the pilgrimage from Spain to Rome unless he receives satisfactory assurance that it has no political character whatever.

PHILADELPHIA MARKETS.

Wholesale Prices.

MONDAY, February 13.

FLOUR.—We quote the whole range of prices as follows: Supers at \$3.75 @ 4.25; winter extras at \$4.50 @ 5.25; Pennsylvania meal at \$2.65 @ 6.50; Ohio and Indiana do, at \$6.75 @ 7.30; St Louis and Southern Illinois do, at \$7 @ 7.37; Minnesota bakers' extras at \$6.75 @ 7.25, winter and spring patents at \$7.62 @ 8.50, chiefly at \$7.75 @ 8.25, as to quality. Rye Flour was neglected at \$4.75 @ 4.87 for fair to choice Pennsylvania. Buckwheat Flour was dull at \$3.25 @ 3.50 \$2 cwt., for old and new process, as to quality.

WHEAT.—Sales 25,000 bus. March at \$1.39 @ 1.39 with \$1.38 bus and \$1.38 bus at the noon call, but nominally lower afterward; 30,000 bushels April at \$1.41 @ 1.41; 50,000 bus. do, at \$1.41 @ 1.40; 60,000 bus. do, at \$1.40 @ 1.40; 20,000 bus. do, at \$1.40, and 50,000 bus. do, at close of second call at \$1.40, with sellers at 3 P.M. at \$1.39 and only \$1.38 bid, with \$1.41 asked early for May, but sales later of 20,000 bus. do, at \$1.40 @ 1.40, which were the closing rates at the noon call. Lower prices would have been accepted later in the day, but there was no disposition to trade.

CORN.—Sales of 1000 bushels rejected track at Richmond at 64c.; 1000 bus. No. 3 in grain depot at 64c.; 2000 bus. do, track at Richmond at 65 @ 65c.; 2000 bus. steamer in grain depot at 65c.; 2000 bus. do, later at 64c.; 2000 bushels do, track at Richmond at 65 @ 66c., chiefly 65c.; 2000 bus. Western sail mixed track at 65c., with Delaware sail yellow track and afloat held at 65c., and no buyers, and 5000 bus. sail mixed May in elevator at 69c., the closing rate at the second call, with 65c. bid and 66c. asked for February; 67c. bid and 67c. asked for March; 68c. bid and 68c. asked for April.

OATS.—Sales of 1 car No. 2 mixed at 47c.; 2 cars No. 3 white at 47 @ 47c., outside rate in grain depot; 1 car No. 2 do. in Twentieth street elevator at 48c.; 3 cars do. in grain depot at 49c.; 5000 bushels February 48c., closing at 47c. bid and 48c. asked with 49c. bid and 48c. asked for March; 5000 bus. for April at the close at 49c., and 5000 bus. for May at the close at 50c.

RYE.—Rye was easier, with sales of 1000 bus. reported at 60c.

GROCERIES.—Coffee was steady but quiet. Sales of 200 bags ordinary to good Rio at \$9 @ 10c.; 150 bags good Laguayra at 11 @ 11c.; 100 bags good Maracaibo at 12 @ 12c.; and 50 mats fair Java at 17 cents. Raw Sugars were firm at 7 @ 7c. for fair to good refining manzocavadoes. Refined Sugars were active and a shade higher, closing firm at 10c. for cut loaf, and crushed; 10c. for powdered; 9c. for granulated; 9c. for mould A, and 9c. for standard A.

PROVISIONS.—We quote Messe Pork new at \$18.75 @ 19; shoulders in salt, 7 @ 7c. do, smoked 7 @ 8c.; pickled shoulders, 7 @ 7c. do, smoked, 8 @ 8c.; pickled bellies, 9 @ 9c. do; smoked, 10 @ 12c.; loins, butchers' Lard 11c.; prime Western steaks do, \$1.35 @ 11.40; city kettle do, 11c. @ 12. Beef Hams, \$22; smoked Beef, 14 @ 15c.; sweet-pickled Hams, 10 @ 11c., as to average; smoked do, 12 @ 12c.; extra India Messe Beef, \$25.50 @ 26 f. o. b. city family do., \$13.50 and packet do. \$12.50 f. o. b.

BUTTER.—We quote Penna. creamery extras 45c.; Western do. 44c.; do good to prime, at 39 @ 42c.; do. imitation, 30 @ 38c.; Bradford and York State tubs, fresh, 36 @ 38c.; do dairy extras, 33 @ 35c.; do. firsts, 30 @ 32c.; Western extras, 35 @ 37c.; do. good to prime, 30 @ 33c.; factory and ladle worked, choices, 33 @ 34c.; special brands, 35 @ 38c.; do. fair to good, 28 @ 30c.; do. fair to good, 25 @ 30c.; ordinary, 10 @ 12c.; grease, 3 @ 6c.; prints, fancy, 45 @ 47c.; do. firsts, 40 @ 43c.; do. seconds, 32 @ 35c.

Eggs.—Sales of fair to choice fresh Western at 29 @ 30c., and Pennsylvania, New Jersey and Delaware fresh at 31c.

CHOCOLATE.—We quote New York full cream choice at 13 @ 13c.; do. fair to prime at 12 @ 13c.; Ohio flat, fine, 12 @ 13c.; do. fair to prime, 11 @ 12c.; Pennsylvania part-skims, 8 @ 9c.; do. skins, 6 @ 8c. for fair to prime down to 1 @ 5c. for inferior.

POULTRY.—We quote live Chickens at 10 @ 11c.; do. Turkeys at 11 @ 12c.; Dressed Chickens, near-by choice dry picked, 13c.; do. Western, do, prime 12c.; do. fair, 10 @ 11c.; do. Turkeys, dry picked, choices near-by, 16 @ 17c.; do. Western prime 14 @ 15c.; some fancy lots, 16c.; do. fair, 13c.; do. scalped, 12 @ 13c.; Ducks, 13 @ 16c.

PETROLEUM.—We quote car lots for home use at 7c. for standard white and 11c. for Royal, 150 st.

HAY AND STRAW.—We quote No. 1 Western and York State Hay at \$18 @ 19; fair to good do., \$15 @ 17.50 down to \$19 @ 20 for inferior. Rye Straw was firm at \$15 @ 16 per ton.

ROYAL



BAKING POWDER

Absolutely Pure.

This powder never varies.—A marvel of purity, strength and wholesomeness. More economical than the ordinary kinds, and cannot be sold in competition with the multitude of low test, short weight, alum or phosphate powders. Sold only in cans. Royal Baking Powder Co., New York.

THE MESSENGER.

JOHN WANAMAKER'S STORE

The Largest General Store in the United States.

The block, from 13th St. to City Hall Square and Market St., including 1301, 1303, 1313, 1315, 1317 and 1319 Chestnut St.



Samples and Descriptive Catalogue sent free when requested.

Absolute faithfulness by both parties the basis of all transactions.

GRAND DEPOT PHILADELPHIA

REVISED DESCRIPTIVE CIRCULAR

OF

DeLAND, Florida.

January, 1882.

The village of De Land is located five miles east of our landing on the St. Johns River, where all river steamboat passes; very near the geographical centre, north and south, of Volusia county, and almost in the centre of the

GREAT ORANGE BELT.

This place is about twenty-five miles from the Atlantic Ocean, and is almost constantly favored with a tempered

SEA BREEZE.

and from its elevation above the river, its location among the pines, and its isolation from all standing water, it is peculiarly adapted to the necessities of invalids. This belt of land is about twenty miles long, and averages about five miles wide, is gently undulating, and in our immediate vicinity, somewhat hilly. Our lands are

UNSURPASSED IN FERTILITY.

by any pine lands in the State. In our village, which is only five years old, we have a

FINE SCHOOL BUILDING.

used also for union Sunday-school and church services. A Baptist church is now being built costing \$8,000. Methodists and Episcopalians are also proposing to build. The Presbyterians hold services in the school-house. We have daily mails, three general merchandise stores, one of the largest in South Florida; a drug store, millinery and notions store, furniture store, livery stable, and three steam saw-mills, and a blacksmith shop.

THE FLORIDA AGRICULTURIST.

a large eight-page weekly, is published here, and is a valuable paper for those desiring information about Florida. We have a Bell Telephone line in successful operation between our village and our landing on the St. John's River, and a railroad from our landing via De Land to the Atlantic coast, is chartered with a land grant of 8,840 acres per mile. The Palatka & Indian River Railroad, which is now being built, will pass through De Land. Our hotels and boarding-houses afford good fare at reasonable prices. Passengers can get a room and board for \$1.00 a day, including on the arrival of the up-mail boat, daily, Sundays excepted. A room and board will be sent upon order, by telephone, at other times.

For the information of invalids we will add that several good physicians are settled in our midst, cultivating oranges as a business, but avoiding excellent medical aid when required. They report the following

REMARKABLE HEALTH RECORD:

During the years of 1878, 1879, 1880, within a circuit of six miles diameter, De Land being the centre, with a population averaging over 250, many of whom came here invalids, there have been but four deaths. Two were infants under six months, and two were men who came here sick. 1881 has been equally healthy.

A CHAIN OF LAKES.

north-west of us affords protection from frost so perfect, that the extreme cold of December 29, 1880, did not injure our orange trees or fruit.

We are offering these choice lands to actual settlers at from \$10 to \$30 per acre. Village lots and improved property for sale also. For further particulars call on or address

J. Y. PARCE, DeLand, Volusia Co., Fla.; or, H. A. DeLAND, FAIRPORT, Monroe Co., N. Y.

Until April 1st Mr. DeLAND'S ADDRESS WILL BE DeLAND, Fla.

\$3.00

Three Dollars for what? Why for a handsome Scroll Saw—a machine that will

make a man out of that boy of yours—and if you are puzzled to know just what to do to keep him at home in the evenings and from altogether wasting his time during the day, we do not know of anything that will answer the requirements so well as one of these useful machines.

You will find that it is just what was needed, and will be surprised at the interest he will take in earning money by his own handiwork, thus forming habits of thrift and industry, which will have an important bearing on his future success in life. We have seen

a great many machines, but for the price, beauty of finish or ease in running, we have never found one anywhere near equal to the PRIZE HOLLY costing but \$3.

We also recommend our PRIZE DEMAS, a larger, heavier, and more finely finished machine, therefore better adapted to the use of mechanics or amateurs who have been expert sawyers. This sells at \$5.

From the thousands of testimonials received we have only room for two:

You Holly is a marvel for cheapness and utility, and needs only to be seen to be appreciated. It does not claim for it that it is the best, all are seen to be equal. Halifax, and Halifax, and the same opinion that I do.

FRED. B. WOODLIE, Halifax, N. S.

I have had my Demas Lathe and Saw about seven weeks. I made a worth before Christmas